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CHRISTUS CRUCIFIXUS;

OR

OUR LORD'S CONDUCT
WITH REFERENCE TO HIS CRUCIFIXION,
CONSIDERED AS AN EVIDENCE OF THE
TRUTH OF HIS RELIGION.

BY THE

REV. ARTHUR JOHNSON, M. A.

JOHN XVIII, 37. "TO THIS END WAS I BORN, AND FOR THIS
CAUSE CAME I INTO THE WORLD, THAT I SHOULD BEAR WITNESS
UNTO THE TRUTH."



OXFORD,

PUBLISHED BY D. A. TALBOYS.

M DCCCXXXI.

126.



TO THE VENERABLE
ARCHDEACON CORBETT, M. A.
OF LONGNOR HALL, SALOP,
THE FOLLOWING ESSAY
IS INSCRIBED,
AS A TOKEN OF THE SINCERE RESPECT
AND REGARD
OF HIS OBLIGED KINSMAN
AND FRIEND,
THE AUTHOR.

TO THE READER.

I HAVE endeavoured in the following pages to be as brief as I could, that the argument, simple in itself, might be as little as possible encumbered with any thing extraneous, and address itself to the plain understanding of any man who can read his New Testament in the English. On this account I have, for the present, forborne many observations which seemed almost to grow out of the subject, that the reader might preserve his attention entire for the consideration of the main question: whether our Lord has not left us, in His own recorded conduct, sufficient testimony to His exalted nature and mission. The whole of the argument lies within the compass of the four Gospels; and is dependent on no foreign testimony whatsoever; the single *fact* which is necessary to be believed, as its foundation, being that which the very enemies of Christianity, at its outset, took pleasure in proclaiming—the crucifixion of its founder.

Most thankful shall I be if the pains I have bestowed on this little treatise, may be the means of

quickenings in those who believe already, or exciting in those who do not, a greater degree of attention to the Sacred Volume on which it is founded.

As the argument I am about to advance is drawn altogether from our Lord's conduct, as recorded by the four Evangelists, I shall first give an analysis, or abstract of their account, so far as it bears upon the point in question. That point is; that He appears from the very commencement of His ministry to have acted uniformly with a reference to His final suffering, intentionally pursuing that manner of life which was likely to lead to such an end; avoiding every thing that would have obstructed it; and finally presenting himself to the danger at the precise time when it was most critical. He had announced to His disciples, a considerable time before, that such would be the end of His ministry; at first by typical and metaphorical expressions; afterwards more and more plainly: at first to His more immediate and confidential followers; afterwards to others also; declaring that He should thereby fulfil the object of His mission, and the prophecies of the ancient Scriptures; by offering, in His own person, an atonement for the sin of others.

From these previous and distinct intimations of what He was about to suffer, and from the con-

stancy with which he pursued a course of life the most likely to lead to such an end, it is argued that the memorable Personage of whom these things are related, must have been sincere; and that He is entitled to all the credence due to one, who voluntarily and deliberately adopted a painful way of life, the end of which (inexpressibly painful), He had all along foreseen and predicted, yet submitted to, for a peculiar purpose; without any possible advantage to Himself, and incapable of being influenced (as might be objected in the case of the *follower* of any teacher), by the force of example, or enthusiasm derived from others.

The reader will be pleased to attend to the number, the force, and the agreement of the following particulars; which are necessarily condensed into a shape little attractive, except to the sincere inquirer after truth. The supreme importance of the truth to which they refer, will, it is hoped, secure his attention to the detail which is unavoidable. I place the facts in the order of time, as they are given in a Harmony, such as that I have before me^a: the accuracy of which is amply sufficient for the present purpose.

^a Dr. White's Diatesseron.



OUR LORD'S CONDUCT CONSIDERED.

PART I.

PRÆDIXERAT ET IPSE ITA FACTUROS. TERTULL.

ACCORDING to the history of Jesus of Nazareth, as given by four contemporary writers, we find that, after having been pointed out by John the Baptist, and spoken^a of by others in terms very consistent with the character we attribute to him, and the purpose for which we believe he came into the world; and having been baptized by John when about the age of thirty, he retired into the district which his parents inhabited,

^a As this Essay may be considered as addressed, in part, to unbelievers, I shall endeavour not to insist upon any *fact* which may not be fairly considered as indisputable.

To preserve the simplicity of the argument, I shall also abstain from enlarging upon any thing which was not said or done by *our Lord himself*.

and there, on the occasion of a marriage-feast drew upon himself the attention of all present by a miracle he is stated to have performed. At this time he was accompanied by some disciples^b (partly in consequence of the testimony borne to him by John the Baptist), and with them and his relatives, he removed to Capernaum, a town in the same obscure province. Subsequently he went up, agreeably to the custom of his countrymen, to the feast of the Passover at Jerusalem^c. Here he excited the anger of a powerful party by driving out the mercenary crowd which filled the temple; an act of authority which most of those who saw it were little inclined to tolerate, accompanied as it also was by expressions they must have considered blasphemous^d. Accordingly we find that they demanded some "sign" of his right to such authority, which obviously did not belong to his *station*, and which therefore could only be justified by his proving himself to be a *prophet*. His answer is remarkable: "Destroy this temple, and in three days I will raise it up." The Jews reply, very naturally: "This temple was forty-six years in building, and wilt *thou* raise it up in three days?"

^b John ii, 2.

^c Passover the first.

^d "Make not *My Father's* house a house of merchandise." John ii, 16.

The expression of Jesus is remarkable on these accounts:

1. It was spoken three years before his death.
2. Previously to the event it was exceedingly ambiguous, and subsequently to it is found to be characteristic and distinctive.

Accordingly, we find that it was taken in a literal sense by those who heard it, and afterwards made a matter of accusation^e and reproach^f; and by his disciples was understood only *after* the event which we consider as having fulfilled the prediction^g.

^e Matt. xxvi, 60, 61, 62; "At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?" Mark xiv, 58.

^f Matt. xxvii, 39, 40; "And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself." Mark xv, 29.

^g John ii, 21, 22; "But he spake of the temple of his body. *When therefore he was risen from the dead,* his disciples remembered that he had said this unto them."

I cannot help thinking that the interval of time (three years), may reasonably account for the *disagreement* in the testimony of the false, i. e. *suborned*, witnesses; which disagreement appears to be preserved in the different accounts of St. Matthew, and St. Mark, in

During the period of this Passover he is stated to have convinced many persons by the miracles which he wrought; in consequence of which a man of high consideration in their church, came to him privately, and, admitting that his mission must be divine, because attested by such miracles^b, he enters into a conversation, in the course of which Jesus tells him that; *as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life.* John iii, 14, 15.

the places referred to. The expression "this temple" was descriptive of our Lord's character, as we esteem it: so also was the expression quoted above, "make not *my* Father's house," etc. I shall have occasion to call the reader's attention to these and like expressions. One thing I may remark here: that their *ambiguity* was perfectly consistent with what we can gather of our Lord's design, and (if we might be permitted to use the word) *plan*, as evinced in the rest of His ministry. These and the like expressions virtually attributed to Him the Divine character predicted by their Prophets, but did not *openly declare* it before the time.

^b It is observable that St. John, from whom the narrative is taken, does not particularize these miracles: nor do the other Evangelists. This incidental admission of miraculous powers on the part of a half-believer, like Nicodemus, is a much more valuable testimony to their truth than a formal description of them on the part of a disciple.

On this remarkable expression I would observe, as above; That it preceded the event by three years:

And that it was no less ambiguous *before* the event, than it appears characteristic *after* it; being expressive both of the peculiar suffering which Jesus underwent, and the purpose for which he is stated to have undergone itⁱ.

As addressed to one whose profession was that of a "Master of Israel", this reference to a well-known passage in the Book of their Law was appropriate, as sending him back to the first elements of their common religion for a description of the office and character of him who spoke to him^k.

From Judæa we find that he returned into Galilee, his usual place of residence, but the *time* when he did so is remarkable. It was

ⁱ The passage is strikingly illustrated by John viii, 28; "Then said Jesus unto them, *When ye have lifted up the Son of man, then shall ye know that I am he,*" etc.

The recurrence of the same characteristic expressions addressed to different persons, and after a considerable space of time, confirms the fact of their having been used on the occasion we are considering.

^k It is needless to remark, that by "the Son of man" our Lord must have meant to designate Himself; as it is the expression He so constantly uses when speaking of Himself: Matt. viii, 20; Mark ix, 31; Luke v, 24; vii, 34; ix, 22; John viii, 28; lastly, Matt. xvi, 13; "Whom do men say that *I*, the *Son of man*, am?"

after John the Baptist, who had proclaimed him his successor and superior, had been put in prison by Herod the tetrarch of *Galilee*. Mark i, 14, 15; "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel (i. e. good tidings) of the kingdom of God, and saying, The time is fulfilled." See also Matt. iv, 12, 17, 23.

He was returning therefore into the dominions of a man formidable on account of the character of his family, and also for a recent act of rigor inflicted on one nearly allied in every way to Jesus of Nazareth; yet this was the time he chose (as the quotation shows), for the commencement of his preaching¹.

Those who are convinced of the truth of the Christian religion can see a propriety in this, inasmuch as it was only *after* the accomplishment of the Baptist's mission that the ministry of him he preceded could properly commence, but to those who are not so convinced, I would only remark, that Jesus of Nazareth did not consult his worldly comfort or security by commencing his career as a teacher in the country of Galilee, under the tetrarch Herod, who had just imprisoned John; more especially, as he was attended by some of John's disciples.

On his return to Galilee, he necessarily passed

¹ Matt. iv, 17; "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

through Samaria, and a conversation is recorded which he had with a woman of that country, in the course of which he declares himself simply but explicitly to be that Messiah^m whom the Sa-

^m I notice this circumstance for the following reason: That, although John the Baptist had (by an expression pregnant with what we Christians believe to be the true character of Jesus Christ, and descriptive of his life and death) declared Him to be that Great Personage of whom *he* was only the precursor; and although our Lord's first followers, the disciples of John, had understood John in this sense (John i, 45, 49), yet he appears to have announced himself as the Messiah (until the close of His ministry) only by His *actions*, and certain expressions characteristic of His nature; except on this, and the following occasions: John ix, 37; "And Jesus said unto him, Thou hast both seen him (the Son of God, i. e. the Messiah), and it is He that talketh with thee."

(He had previously directed the blind man to wash in the pool of Siloam, the name of which was significant of His character as *sent* from God: an oblique way of leading him to the knowledge of it.)

It will be remembered that the person to whom this direct declaration was made had been just separated from religious communion with his fellow-countrymen, by his expulsion from the synagogue.

The same is implied, but more covertly, by other passages, such as John vii, 37, 38, compared with Isaiah, xii, 3; lv, 1.

It may indeed be argued that our Lord had declared

maritans, in common with the Jews, looked for. Certain expressions of his recorded as belonging to the same occasion bespeak a mind earnest about the prosecution of some work of the greatest and highest interest: "My meat is to do the will of him that sent me, and to finish his work." John iv, 34.

When arrived in Galilee, he taught publicly; using the expression that the kingdom of God was at hand, a term expressive of the Advent of the expected Messiahⁿ, being listened to with readiness, as it is said, on account of the miracles he had done in the presence of his countrymen when at Jerusalem; in addition to which he is said to have wrought others there also. In the course of his journeying he comes to Nazareth; and there, on the sabbath-day, in the synagogue,

His true character from the first, from John viii, 25; "Then said they unto him, who art thou? and Jesus saith unto them, *Even the same that I said unto you from the beginning:*" but this appears to be best explained by x, 24, 25; "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly: Jesus answered them, I told you, and ye believed not: The works that I do in my Father's name, they bear witness of me." See John v, 36.

ⁿ It was the expression generally used by our Lord to denote this: Matt. xii, 28; Luke, ix, 60, 62; xvii, 20; and following.

he selects and reads aloud a remarkable passage of Isaiah, which might be fairly considered descriptive of the Messiah, and which he tells them was that day fulfilled in their hearing. He was heard with attention, and astonishment at his knowledge (for one so poorly educated), till their pride being wounded by certain of his expressions, they proceeded to throw him down the precipice on which their town was built; but he, who had not feared to excite their rage, avoided the effects of it^o.

I would observe on this passage, *that Jesus of Nazareth who so constantly showed himself regardless of personal danger, yet here, and on other occasions to be noticed in the sequel, avoided it when it was likely to lead to another kind of death than that which he appears determinately, and, as it were, systematically to have pursued.*

After this event he proceeds to Capernaum, where it is remarked of him that, "He taught as one having authority, and not as their ordinary teachers." Here he summons to follow him some

^o Whether miraculously or not, is not said, and makes no difference to the present argument. Compare the present place (Luke iv, 30) "But he passing through the midst of them went his way:" with John viii, 59; "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

of those who became afterwards his most constant followers; and is stated to have wrought miraculous cures^p, in consequence of which "the whole city," as it is said, was gathered together about the door, interested in the fate of their sick, or from curiosity.

It is worth while to observe what he is recorded to have done the following day: "*He rose up a great while before day, and went out, and departed into a solitary place and there prayed.*" Mark i, 35.

It is *observable*,

1. Because we find him constantly to have done this, whenever the notoriety, or the report, of his miracles had drawn about him a very numerous assemblage of adherents^q; see Matt. (viii, 18,) xiv, 22 (after the miracle of feeding the five thousand); "And straightway Jesus constrained his

^p On the present occasion I omit altogether the consideration of the cases of demoniacs (Mark i, 23, sqq.) although they might come within the compass of my argument, inasmuch as our Lord is stated to have prohibited any recognition of Himself by the *possessed*.

^q The numbers of those assembled on the present occasion appears from Mark i, 33; "And all the city was gathered together at the door:" from ver. 37; "All men seek for thee;" as Peter expresses it; and perhaps from Matt. viii, 18; "Now when Jesus saw *great multitudes* about him," etc.; as it may be doubted whether this does not come in connection with the above.

disciples to get into a ship, and to go before him unto the other side, *while he sent the multitudes away*. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come he was there alone^r."

2. *The reason* is not given in the place we are considering, but the circumstances being the same, we may fairly conclude it to have been the same with that which is assigned on other occasions; namely, a desire to avoid the intemperate zeal of the multitude, who would have proclaimed him a king: see John vi, 15 (after a signal miracle stated to have been performed by him for the relief of a large multitude); "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

St. Matthew and St. Mark on this occasion relate the same fact, but without assigning the *reason*; which may therefore be fairly presumed to be omitted in other similar cases^s.

^r I purposely omit the parallel places in every instance where they add nothing to the evidence.

^s It is an observation I would make, by the way, that St. Mark, in the place quoted (i, 35) does not even state that our Lord retired for the purpose, also, of secret prayer; but merely mentions the fact of his praying; a manner of relating the circumstance very con-

Being sought out and found by his disciples; in answer to a reproof, as it appears to have been, from one of them "That all men (i.e. all who were assembled at the town he had left) were seeking for him," he replies, that they should proceed to other places in the neighbourhood, to preach there also, "for therefore came I forth;" Mark i, 38; and accordingly he makes his progress through Galilee, teaching publicly, as we are told, healing inveterate diseases, and followed by a multitude from all the neighbouring countries^c.

In one instance, which is recorded at length, the cure of a case of leprosy, he forbids the man (Luke v, 14) to make it known; which is deserving of remark;

1. Because it was subsequently so often done by him^d:

sistent with the simplicity of truth, and very different from what would have been adopted by one who wished to set every thing in the fairest light.

^c Matt. iv, 23—25. I make this quotation in accordance with the arrangement of the Harmony which I follow throughout: it may be doubted whether that arrangement be correct in this and some other instances; but as it makes no difference to the argument, I do not think it necessary to interrupt the reader by a discussion.

^d The instances are so numerous that it is almost unnecessary to quote any: see, however, Matt. ix, 30; Mark v, 43; vii, 36; viii, 26.

It may be observed that of these four instances, one

2. Because a sufficient reason may perhaps be assigned in his wish to avoid a premature notoriety, which might have drawn upon him too soon the enmity of the authorities of the country; before he had accomplished the time he appears to have proposed to himself for making known his doctrine and his character.

He returns to Capernaum, and there, in the face of the doctors of the law (Luke v, 17), prepared to pass a rigorous judgment on this new teacher and what he taught,—moved by a striking instance of belief in his power, on the part of the friends of a man affected with the palsy, he is stated to have healed him, with the remarkable expression; “*Thy sins are forgiven thee:*” which could not fail to excite the indignation of some who heard him, as asserting a power they justly considered appropriate to God only: yet he not only repeats to them the words, but calls their attention to the miracle which was to ensue, as a proof that

was the case of a dead person restored to life, and the others were miracles of that kind which it had been predicted by Isaiah that the Messiah should perform, and which were therefore especially *characteristic* of Him. The same observation may be extended to all, or nearly all, the cases of *prohibition* on the part of our Lord; which it appears important to remark, as it is probable that He designed, by repressing their notoriety, to delay the open declaration of Himself as the Messiah.

He had on earth that power which they considered the privilege of the Divinity.

This conduct is remarkable, not only because it shews a *fearlessness* which deserves to be noticed when coupled with many instances of caution and consideration; but because the words are expressive of the very highest power and authority, and must have appeared the more extraordinary when used by one of such humble parentage and education, and such simplicity of life and demeanour. On the same principle, as it would seem, we find him, though by no means forward to declare himself that Great Personage which at the last he allowed himself to be, to have constantly used such expressions as the above, which were consistent with that character, and that only; and which betrayed, as it were, and divulged his true nature beforehand. This gradual disclosure of himself, while his words and actions never belied the greatness of his nature, but became more and more expressive of it as he drew nearer the end of his ministry, is very consistent with other particulars of his conduct I have to notice.

For a parallel instance, see Luke vii, 47—50; “Wherefore, I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, *Thy sins are forgiven*. And they that sat at meat with him began to say within themselves, Who is this that forgiveth

sins also? *And he said to the woman, Thy faith hath saved thee; go in peace*^x." Other instances of the like assumption of Divine authority we may have occasion to mention hereafter^y.

He goes up to Jerusalem, to another Passover (the *second* recorded), and at that public time and in a very public place, on the *sabbath-day*, is

^x This instance is so far stronger than the former inasmuch as there was in this case no *bodily infirmity*, the remission of which might be confounded, according to Jewish notions, with the remission of sins: the remission, therefore, which our Lord's words here implied, was purely *spiritual*, and therefore more indisputably the privilege of the Divinity. The mental remark of those present, "Who is this that forgiveth sins also?" shows the importance attached, by those who heard it, to the declaration (which on this occasion likewise is, as if purposely, *repeated* by our Lord); yet he adds another expression no less forcible and characteristic: "Thy faith hath saved thee." These words were frequently used by Him to denote the remission (and its cause), of bodily infirmity; and here applied to signify the same of spiritual guilt; designedly perhaps, inasmuch as both, we believe, were equally remissible by His authority, and the healing of the one was a palpable symbol of the removal of the other.

^y See (mentioned above) John ii, 16; ib. 19, 21. In the latter instance in particular, the expression "*this temple*" is highly significant (in the sense in which Christians understand it), yet *not openly declaratory* of His character.

stated to have cured an infirm person; commanding him at the same time (as a trial of his faith) *to take up his bed*; which excited (as of course both these circumstances would) the displeasure of the stricter portion of the Jews (John v, 12, 16) to such a degree, that they are stated to have desired to take away his life. We find that he had retired from among the crowd so instantaneously that the man he had healed is said not to have known his benefactor, till Jesus, finding him in the temple, addressed to him a charge "to sin no more^z." In a discourse of his, which is given immediately after this transaction, and which refers to it, we find him using expressions which naturally excited the attention, and opposed the prejudices of those who heard him: For instance, when he refers to the testimony of John, John v, 33; "Ye sent unto John, and he bare witness unto the truth." To that of Moses, *ibid.* 46;

^z This warning, addressed to one so recently cured of a long infirmity, and ending with a reference to that infirmity "lest a worse thing come unto thee," is obviously said in conformity with the opinions of the Jews, who attributed personal defects and ailments to the crimes of those who suffered under them. It does not, however, at all necessarily set the seal of our Lord's authority to this belief (which other expressions of His would appear to condemn), but may signify those "worse things" which we believe are appointed for irclaimable offenders in another life.

"For had ye believed Moses, ye would have believed me: for he wrote of me." To that of their scriptures generally, *ibid.* 39; "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me;" particularly by the use of that strong (incidental) expression, *ver.* 23; "That all *men* should honour the Son, even as they honour the Father:" the context leaving no doubt that he meant himself by "the Son." In the same manner, at the beginning of his discourse, he had said, *vv.* 17, 18; "My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, *but said also that God was his Father, making himself equal with God.*"

I quote these passages because they show great *fearlessness*, and intimated to his countrymen what Christians believe to be his *true character*^a; at the same time that he appears to have avoided *notoriety* in the transaction which gave rise to the discourse from which they are taken, *ver.* 13; "And he that was healed wist not who it was: *for Jesus had conveyed himself away, a multitude being in that place.*"

Notwithstanding the offence which the above cure on the sabbath-day is reported to have given, we find that in their journey through the country shortly after, his disciples having drawn

^a See above, p. 15, line 3, and note.

reproach upon themselves by what was considered another breach of the sabbath (Matt. xii, 1—8); he is so far from falling in with the popular opinion, that he contravenes it, and *that* by expressions which attribute to himself a very eminent degree of authority in such matters also: "For the Son of man (Himself) is Lord even of the sabbath-day;" and again; "But I say unto you that in this place is one greater than the temple^b."

Acting on the same principle, we find that, presently after, he is stated to have restored to a man the use of his withered hand on a sabbath-day^c, in the face of the synagogue, and after they had

^b Matt. xii, 5, 6; "Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless? But I say unto you, that in this place," etc. The reference is to the times when the temple (as the tabernacle had done) contained the Real Presence. This expression, therefore, is in exact accordance with that cited above, John ii, 19. See p. 15, line 4, and note. The remarks there made apply to this place also.

^c A subsequent one, Luke vi, 6; still in the same neighbourhood: Matt. xii, 9 (compared with the preceding verses); "And when he was departed thence, he went into *their* synagogue." Mark iii, 1 (compared with the end of the preceding chapter); "And he entered *again* into *the* synagogue." This makes the case stronger; because the same men had before accused Him on the same account.

proposed to him the question whether it was lawful or not. A persecution is the consequence, on the part of the Pharisees and the adherents of Herod, the king of the country where he then was; *which he avoids* by retiring into the neighbourhood of the sea of Galilee: Mark iii, 6, 7; "But the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. *But Jesus withdrew himself with his disciples," etc*^d.

Here the numbers of those who followed him

^d That he was followed by multitudes appears from many passages in the four Evangelists, I cite only those which prove the fact *incidentally* and by *circumstances*. Mark i, 36, 37 (cited before); "And Simon and they that were with him followed after him. And when they had found him, they said unto him, *all men seek for thee.*" Mark ii, 2, sqq.; "And straightway many were gathered together, inasmuch as there was no room to receive them, *no, not so much as about the door*: and he preached the word unto them. And they come unto him bringing one sick of the palsy, which was borne of four. *And when they could not come nigh unto him for the press, they uncovered the roof where he was,*" etc. Mark iii, 20; "And the multitude cometh together again, *so that they could not so much as eat bread.*" vi, 31, 32, 38; "And he said unto them (the apostles) *Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.* And they de-

are stated to have been so great that he was obliged to have a boat in attendance to prevent

parted into a desert place by ship *privately*. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent him, and came together unto him." Luke xii, 1; "An innumerable multitude of people, insomuch that *they trode one upon another*."

The same appears from the *quantity* of bread which one present declares would not be sufficient for the assembly (of five thousand); John vi, 7; "Philip answered him, *Two hundred pennyworth of bread, is not sufficient for them, that every one of them may take a little*." Compare Mark vi, 37; "And they say unto him, *shall we go and buy two hundred pennyworth of bread and give them to eat?*"

The question being obviously made in the same spirit with Philip's answer; i. e. to propose a difficulty.

It is hardly necessary to remark that the "penny," as it is translated, was a *denarius*; in that age and country at least equal in value to a shilling in England.

The numbers of those present, on this occasion, is shown also by their being arranged in such large companies as those of *hundreds* and *fifties* (Mark vi, 40). See also (an instance similar to that to which these remarks are appended) Matt. xiii, 2; "And great multitudes were gathered together unto him, *so that he went into a ship and sat*; and the whole multitude stood on the shore."

The above may be sufficient to show how many followed our Lord for instruction, or for relief, or from con-

his suffering from their crowding upon him (Mark iii, 9).

At this period, after a night spent in prayer in a solitary place, he selects twelve of his followers to whom he is stated to have given miraculous powers, and to have chosen for the purpose of being continually with him, except when on their mission as teachers^e. Presently after he delivers the discourse which we call the Sermon on the Mount: in which he propounds, as it were,

viction: it is important to remark this, because it shows that He had numbers devoted to His cause, and the effects of whose devotion he avoided, when they threatened to interfere with the great object of His life and conduct. It is important likewise as being *consistent* with the fact that signal miracles were wrought by Him in behalf of those who thus followed Him; and is one of those *consistencies* which I may endeavour to point out in a separate work.

^e Mark iii, 14; "And he ordained twelve, that they should be with him, and that he might send them forth to preach." On the same principle, when they appointed a new apostle, the eleven were careful to limit the choice to those *who had been constantly followers of our Lord*, and *their companions*, from the time of His baptism to His death. Acts i, 21, 22; "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,—Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained *to be a witness with us of his resurrection*." Compare John xv, 27.

under a new and more enlarged form, the Mosaic law (consistently with the received notion of the Messiah's office, as taken from the writings of Moses himself; Deut. xviii, 15); and in the course of his teaching emphatically discourages the vain belief of those who thought that by merely professing themselves his disciples, without undertaking and fulfilling the painful duty of obedience, they might be admitted to his kingdom.

We find that his auditors on this occasion were struck, as others had been, with his *manner* of delivering himself; as one who spoke on his own authority; Matt. vii, last verse, compared with Mark i, 22.

Subsequently, he is stated to have wrought two miracles, which excited a peculiar degree of astonishment; the cure of the servant of a centurion at Capernaum, when at a distance; and the restoration to life of a widow's son at Nain, a small town in the same district.

We must remember that John the Baptist was now in prison, and had been so ever since (and a short time previous to) the commencement of Jesus of Nazareth's teaching. His disciples are related to have described to him in confinement the actions of him concerning whom he had previously borne so remarkable a testimony. The Baptist directs two of his followers to go to Jesus with the message, "art thou *he that should come*" (a phrase denoting, of course, the expected Mes-

siah), "or look we for another^f?" The answer which Jesus makes, and the *manner* of it are both remarkable: Luke vii, 21, 22; "And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way and *tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached:*" Concluding with the emphatic words; "and blessed is he whosoever shall not be offended in me;" i. e. *whosoever shall not fall through want of belief and confidence in me.*

By this answer Jesus appears to direct the attention of John, and perhaps of others also, to the prophecies which had announced *these very miracles* as the *signs of the times* of the Messiah; see Isaiah xxix, 18, 19; "And in that day shall the *deaf* hear the words of the book, and the eyes

^f I cannot reconcile myself to any of the interpretations usually given of the Baptist's conduct. To me it appears that John may have sought to urge our Lord to an earlier and more explicit declaration of Himself. See the observations made p. 7, note. John's situation, in prison and in danger, would make such a purpose not unnatural; and our Lord's concluding observation appears much more easily reconcilable with such a supposition, than with the ordinary interpretation devised to meet the difficulties of the passage.

of the *blind* shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the *poor* among men shall rejoice in the Holy one of Israel:" xxxv, 4, 5, 6; "Say to them of a fearful heart, be strong, fear not: behold *your God* will come with vengeance, even *God* with a recompense; *he will come and save you*. Then the eyes of the *blind* shall be opened, and the ears of the *deaf* shall be unstopped. Then shall the *lame* man leap as a hart, and the tongue of the *dumb* sing."

The answer of Jesus appears to me observable: *Because it is in fact a way of declaring himself to be the expected Messiah, but is done in the least open and ostentatious manner possible; so that to John, and others like John, who had their attentions particularly directed that way, it must have been perfectly intelligible; while it rather prepared the minds of the people at large for such an announcement, than openly made it.*

In accordance with this, we find (Matt. xi, 7—15) that, immediately after, he calls the attention of *the multitude* to the greatness and dignity of John's character; and *in what respect*^f? Inasmuch as he fulfilled a prophecy with which they must have been all familiar: "Behold, I send my mes-

^f Asking them *why* they went out into the wilderness,—to see *what*? A prophet? yea, I say unto you, and more than a prophet. *For this is he, of whom it is written, Behold, I send my messenger, etc.*

senger before *Thy* face, which shall prepare *Thy* way before Thee" (Mal. iii, 1). The pre-eminence ascribed to John is on account of his proximity^s to a higher order of things, and his preceding a greater Personage: in this sense he was "much more than a prophet" (Luke vii, 26); inasmuch as he did not *predict*, but *precede*, and *introduce*, the great object (according to the religious belief of the Jews) of all prophecy. He adds (Matt. xi, 14, 15): "And if ye will receive it, this is Elias^h, which was for to come. He that hath ears to hear, let him hear." The last words direct their particular notice to what had just been said, and if we remember that the Jews believed that Elias was to precede the Messiahⁱ,

^s See Matt. xi, 11; "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; *notwithstanding, he that is least in the kingdom of heaven is greater than he.*"

Other expressions denote that this state of things (the kingdom of Heaven or of the Messiah) had already commenced among them; see Matt. xi, 12.

^h See Matt. xvii, 12; "But I say unto you that Elias is come already," etc.

ⁱ Matt. xvii, 10; "And his disciples asked him, saying, Why then say the scribes that Elias must first come?" The belief being grounded on the last words of prophetic scripture, Mal. iv, 5; "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord," etc.

we shall perceive how *directly*, but not, as yet, *openly*, he declares to them that the time of the Messiah was come, and more than intimates that he was He^k.

On the occasion of the manifest penitence of a woman (Luke vii, 47—49, which has been already referred to) he uses the expression noticed above, "*Thy sins are forgiven thee;*" with the same disapprobation on the part of those who heard him.

In the course of his preaching he returns to his home^l (probably at Capernaum) where his relations are anxious to get him into their power, (Mark iii, 21) on the ground that *he was beside himself*^m. The particular circumstance which ex-

^k The same doctrine is contained in the preceding verse: "For all the prophets and the law prophesied until John:" i. e. the coming of John was the *term* of the reign of the prophets and the law; after which that of the Messiah commenced. The conclusion was obvious.

^l Our version has it, "*an house*".

^m The imputation of madness, or possession, was presently after made by the scribes also, "He hath Beelzebub," etc. (Mark iii, 22) and appears to have been one of the established cavils resorted to from time to time by His enemies. See John vii, 20; viii, 48; "Then answered the Jews, and said unto him, *Say we not well* that thou art a Samaritan, *and hast a devil?*" viii, 52; x, 20; "*And many of them said, He hath a devil, and is mad; why hear ye him?*"

Did not our Lord in a particular manner refer to

cited this idea is mentioned: that he was followed by such crowds that those about him had not time even for their necessary refreshment.

this calumny, when He warned those about Him that there was a sin—that against the Holy Ghost—which would not be forgiven? In St. Matthew and St. Mark, who appear to give the circumstances more *consecutively* than St. Luke, the sentence pronounced against this sin follows immediately after the false accusation of the Pharisees; and in St. Mark after the unjust attempt of His kinsmen also. As given by St. Luke (xii, 10) it appears to be rather a repetition to His disciples and the multitude at large (see ver. 1) of what he had before directly addressed to the Pharisees, than precisely a parallel passage. (That the denunciation as recorded by St. Matthew and St. Mark was addressed to the Pharisees, appears from Matt. xii, 24, 31; Mark iii, 22, 23, 28).

Finally, it is made clear to us that our Lord had this particular calumny in his thoughts by the observation with which one of the Evangelists follows up His declaration that such sin was irremissible: Mark iii, 30; “*Because they said he hath an unclean spirit.*”

If this be the case, there is a deep distinction drawn between words uttered against “the Son of man,” as a man; and those directed against the Holy Spirit by which, and with which, He acted.

We may be permitted, perhaps, to divine *why* this should be; and *how* this sin was unpardonable. Because, by replying to the evidence of our Lord’s miraculous life and actions that He was possessed by a spirit

We are told that, at this time, on the occasion of the cure of a person blind and dumb, the mul-

of madness, the Jews made it *impossible*, humanly speaking, that He should convert them from their error, and pardon them their sin. If a man be prepared to entrench himself behind this supposition, that our Divine Master was—(what a Christian hardly dares to write)—insane; I do not know of any appeal, short of the direct and miraculous influence of God, which could turn him from his unbelief: and the New Testament furnishes abundant proof that even in the case of those possessed with physical infirmities our Lord would not (the expression is "*could not*") work a miracle in opposition to their settled and deliberate unbelief.

I may be permitted to remark, by the way, that there is a coincidence between the Evangelists who record the transaction which appears deserving of notice. St. Matthew says; "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them," etc.; xii, 24, 25. St. Luke: "But some of them said, He casteth out devils through Beelzebub the chief of the devils. But he, *knowing their thoughts*, said unto them," etc.; xi, 15, 17. St. Mark, on the other hand, without saying that our Lord was conscious of their thoughts, *implies it* by the circumstances of his narrative: "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth He out devils. *And he called them unto Him*, and said unto

titude are struck by the coincidence of the circumstance with the declarations of their prophetic Scriptures, and exclaim: "Is not this the son of David?" i. e. "the Christ;" Matt. xii, 22, 23. The question is met by a cavil on the part of the Pharisees, to which he replies on their own principlesⁿ; using in the course of his answer this expression, "Then is the kingdom of God come unto you."

The same party make the demand of *a sign*, (probably some celestial phenomenon, of which, as of the star related to have preceded the birth of

them," etc.; iii, 22, 23. His answer implying His knowledge of their thoughts; which, nevertheless, St. Mark does not take occasion to assert.

ⁿ The reader who has leisure may do well to examine the *progress* of our Lord's reasoning in this instance. He proposes to them a dilemma; one case of which is the supposition of the Pharisees, that He effected his cures by the agency of Beelzebub, involving the absurdity that Satan should act against himself. The other case is, that He wrought them by the power of God; which would bring them to the conclusion that the expected time of the kingdom of God had come (*ἐφθασεν*)—*come suddenly* upon them, and when they did not look for it. This, of course, was the conclusion to which He would draw them; but it is observable that he does it *rather through their own observation and reasoning, than by openly and expressly declaring it*. I have had occasion to remark a similar conduct before.

Jesus, they may have had an anticipation), to prove his title to the high authority which his words implied. In answer, he tells them that the sign afforded them should be the verification of the *sign* or *type* of the prophet Jonas: "For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth." Matt. xii, 40°.

His subsequent expressions declare that he was a personage superior to the prophet of whom he had been speaking, and greater even than their most powerful and celebrated king, Solomon. Other instances of the same assertion of the highest dignity, notwithstanding the simplicity of his life and birth, I have referred to before. See p. 18, and note.

On being requested by one of the powerful sect who opposed him, to dine with him, we find that he does not refuse; but having excited astonishment and displeasure by his neglect of a form they all observed, of previously washing his hands, he is not withheld by regard for his host from setting in a strong light the hypocrisy and pride of that

° As these Pharisees and their party came from *Jerusalem* (Mark iii, 22), they may have reported there this saying; and this, possibly, may have strengthened the anticipation entertained of such an event. Matt. xxvii, 63.

party; and, when addressed by a Lawyer present with the remark, that by thus speaking he accused *them* also, he pronounces a like condemnation of that other numerous and influential body: provoking, of course, thereby, their common hostility^p.

After this, the number of those about him being very great (Luke xii, 1), he began more expressly to inform his *disciples*, in particular^q, of the dangers in which their belief would involve them, beginning by instructing them *whom* alone they ought to fear—GOD; assuring them that they would be the objects of His providence, and pointing out to them what their conduct should be when they should be accused and endangered. He declares that he himself has a *baptism*^r to

^p On this occasion (Luke xi, 49, compared with Matt. xxiii, 34) He declares that those He addressed should persecute to the death His *followers* also. The same is broadly announced by Him in various places, particularly Matt. x, 16, to the end of the chapter.

^q “*In particular:*” This appears from ver. 1: “He began to say unto his disciples first of all,” etc.; and, besides other passages, from the question of Peter, ver. 41: “Lord, speakest thou this parable unto *us*, or even unto *all*?” Compare these with ver. 54: “And he said also unto *the people*,” etc.

^r There can be no doubt as to the meaning of the prophetic word *Baptism*; compare Matt. xx, 22; “But

undergo (Luke xii, 50), till which should be accomplished he was "straitened"^s—i. e. urgently pressed by the shortness of the time and the much he had to do.

These expressions evidently announced his approaching death. This to his *disciples*.

After these declarations to his more immediate followers, he calls the attention of *the multitude at large* to the signs of the times, i. e. to the signs which denoted that the kingdom of the Messiah had now commenced; Luke xii, 54; "And he said also *to the people*, When ye see a cloud rise out of the west, straightway ye say there cometh a shower; and so it is, etc. Ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time?"

We may observe upon these different intimations, that the declaration of approaching danger to his disciples is made by Jesus, for the first time, *consecutively, forcibly, with great clearness*, and at some *length*: while to the people at large is given only a general intimation that they

Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be *baptized with the baptism* that I am baptized with?"—and the context.

^s "Straitened," *συνέχουσι*: the English margin has also the translation "pained;" but perhaps the French word *pressé* may better express the Greek.

should be watchful, and attentive to the bearing of the events which were passing before their eyes, without any distinct announcement of *his* character and destiny.

Presently we find him (Matt. xiii, 2) surrounded by such multitudes that he has recourse to the expedient of addressing them from a boat, to prevent their pressing too much upon him. His preaching is characterised by a succession of plain and expressive parables, remarkable for the high degree of dignity and authority which they, incidentally, ascribe to himself^t, while they call the attention of his hearers to the supreme importance of the expected "Kingdom of Heaven"^u.

^t See Matt. xiii, 41: "*The Son of man shall send forth his angels, and they shall gather out of his kingdom,*" etc.

^u While explaining one of these to His more immediate followers He uses expressions which denote, incidentally, the great dangers and difficulties to which their adherence to Him would expose them (Matt. xiii, 21); "*For when tribulation or persecution ariseth because of the word, by and by he is offended.*"

Agreeable to this is an expression of His recorded presently afterwards, addressed to one who was desirous of becoming His disciple, but wished first to take leave of his relatives; "And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke ix, 62.

This fairly announces the difficulty of the undertak-

After this he is recorded to have caused a miraculous calm on the lake of Galilee, and, when arrived on the other side, to have repressed the wish which a demoniac, whom he is stated to have cured, naturally expressed, that he might accompany him; directing him to make known to his friends at home what had been done for him^x. At the desire of the people of the country where this happened, he retires again to the other side, where a multitude awaited him (Mark v, 21; Luke viii, 40); the place where he disembarked being, probably, Capernaum^y.

ing. The same is shown by his answer to another, probably a *hasty* disciple; "And a certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus said unto him, *The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.*" Matt. viii, 19, 20.

His disciples were thus both directly and indirectly warned of the difficulty of the service they undertook.

^x This is the only instance which has yet occurred of our Lord's commanding the person healed to proclaim his cure. A reason may perhaps be found in the remoteness of the place from the usual course of His journeyings and preaching.

^y The Evangelists often omit to add what they were so habitually acquainted with that it did not occur to them to mention, the *name* of the city which they designate as our Lord's usual residence (ἡ πόλις πατρὸς) "his own city."

Here, on being questioned by the disciples of John why *his* disciples, in opposition to the practice of themselves and of the Pharisees, did not observe fasts, he replies in these remarkable words: "Can the children of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." Mark ii, 19, 20².

The metaphorical language of this passage has the effect of rendering its meaning less obvious and (so to use the word) *obtrusive*: while at the same time it perhaps adds force to the prediction, inasmuch as it appears delivered because the event predicted was present to the thoughts of the speaker, and not from any wish to make a strong impression on the minds of those who heard him².

² I repeat that I do not cite the parallel places when they add nothing to the information, or contain essentially the same with the place quoted.

^a The metaphor was perhaps the more intelligible because more than once used by our Lord of Himself. St. Paul has adopted the same; and, what is more to the purpose, it had been employed by John the Baptist with reference to our Lord: "He that hath the bride is the bridegroom," etc.

While here, he is entreated by a ruler of their synagogue to heal his young daughter, whom in consequence he is recorded to have restored to life: on which transaction I would only remark, incidentally, that he prefaces the miracle by a declaration which was any thing but ostentatious, and was capable of being understood in a sense inconsistent with the supposition of any thing miraculous, when he says to those who were lamenting her death; "The damsel is not dead but *sleepeth*^b." At the same time, the derision with which this was received on the part of those present, and who had been present at her decease, shows the certainty of her death.

We may observe also that he does not allow any persons to be witnesses of the miracle but the father and the mother of the girl, and his own most immediate disciples^c.

Lastly, he strictly charges them not to allow it to be made known. Mark v, 43.

I do not cite these particulars because they

^b Compare his use of the same characteristic expression on a like occasion: "And after that he saith unto them, our friend Lazarus *sleepeth*; but I go, that I may awake him out of sleep. *Then said his disciples, Lord, if he sleep, he shall do well.*" John xi, 11, 12.

^c Them that were with him;" Mark v, 40. From Luke viii, 51, it appears that these were Peter, James, and John.

evinced simplicity and *unostentatiousness* of conduct (though that might be truly observed of them), but merely because they all evince an avoidance of publicity, and, if I may use the word, of *effect*, which I would attribute to a final purpose, that of guarding against a too hasty notoriety and popularity, and exposure to danger, not at the time, nor in the place, nor leading to the peculiar manner of death he appears to have designed.

Immediately afterwards, we find that he gives the same^d injunction of secrecy to two blind persons whom he is stated to have restored to sight^e:

^d The Greek is very strong; ἐνεβριμήσατο.

^e They had addressed Him as "The Son of David," i. e. "the Messiah." Our Lord, probably in order to try whether this was a genuine or only a vague expression of belief, questions them, "Whether they believed Him to be able to do for them what they desired?" Observe also that he does not yield to their request at first, or while in public; but after they had followed him into the house. Matt. ix, 27, 28, 29; (compare His conduct in the instance of the daughter of Jairus).

We may remark the great similarity existing between the circumstances of the above transaction and those of the cure of the blind men near Jericho, who in like manner address our Lord by His proper title as the Son of David (though he had been described to them only as Jesus of Nazareth, which implied nothing; Luke xviii, 36, 37; Mark x, 47), yet notwithstanding their

and at the moment they were leaving the house (Matt. ix, 32) he is recorded to have healed a dumb man: which *characteristic* miracle excites (together with the cavils of the Pharisees) the natural exclamation on the part of the people, "It never was so seen in Israel."

Instead of continuing where he had, by this time, attracted so much attention, we find that he retired to the town where he was brought up; the place where his reputation was the least established. To assist him in instructing the multitudes who followed him, we find him repeating his mission of twelve persons, chosen from among his more immediate disciples; and, on this occasion^f, in the course of an address which throughout warns them of *their* future sufferings, we meet

repeated appeals under this title, undeterred by the opposition of those about them; and the readiness with which one of them at least (Mark x, 50) rose up when commanded to come to Him, leaving his garment, or cloak, behind him; yet our Lord does not perform the cure till He had expressly asked them what they desired; their natural answer showing that they believed Him capable of so great a miracle, as that of restoring to them their sight; Matt. xx, 32, 33; and the corresponding places of St. Luke and St. Mark.

^f I follow the Harmony I have mentioned, in this, as in other particulars; though I am by no means satisfied that the arrangement, in this instance is the best. It makes no difference to my argument.

with the first distinct intimation of the *manner* of his own death in these remarkable words: "And he *that taketh not his cross*, and followeth after me, is not worthy of me:" an expression which is afterwards more than once repeated by him.

On this declaration I would remark,

1st. That it is *incidental*; coming in connection with a lengthened statement of the dangers to which those whom Jesus was addressing would be exposed, in consequence of their adherence to him; and, consequently, that whatever may be its value as a *prediction*, it is so exceedingly *oblique*^s, and so completely *subordinate* to other topics, that it cannot be suspected of ostentatiously assuming the character of prophecy.

2dly. That it was said after the *second* Pass-

^s It is so oblique that it requires a little reasoning to show that we may fairly consider it a prediction of any thing relating to *Himself*.

Our Lord is teaching His disciples how to suffer by *His* example, and showing them by what had already happened to *Him*, that *they* should be prepared to suffer: "The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his lord." Matt. x, 24, 25.

In conformity with this principle, our Lord warns them to take up (*spiritually*) that suffering which He himself should undergo; thus virtually predicting His own peculiar death.

over; and, therefore, a year and some months before the event predicted took place.

3dly, That it announced an event in itself extremely improbable, and at that time and in that place especially so; for crucifixion was a punishment used by the Romans, with whom at that time Jesus had in no degree been embroiled, his enemies being the hierarchy of the Jews; who were likely to expose him to a very different death; and he was then in a country remote from the Roman jurisdiction, under the authority of Herod, whose subject he was^h.

Neither had he, before the miracle of feeding the multitude, drawn from those who followed him any symptoms of attachment to his cause which could have been construed into revolt; and thereby have exposed him to any chance of punishment on the part of the Romans.

About this time John the Baptist was beheaded by Herod, who is stated to have been, presently after, discomposed by the reports which he heard of the miracles of Jesus. In consequence of this eventⁱ, or of the return of his disciples from their

^h Luke xxiii, 7.

ⁱ St. Matt. (xiv, 13) appears to refer our Lord's departure to the news of John Baptist's death. St. Mark (vi, 30, 31) to the return of the Apostles, and the concourse of the multitude. St. Luke also seems to assign it to the first of these two causes. Chap. ix, 10.

mission and the crowding together of the multitude, who did not give them time to take necessary refreshment^k, he retires to a less frequented spot^l. Here he is stated to have fed miraculously the multitude that had followed him, even against his will; and immediately after he adopts the singular plan (for the leader of a party) of withdrawing himself from them: Matt. xiv, 22, 23; "And straightway (after the miracle recorded) Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone."

The *reason* for this conduct is given by St. John, and only by him; "When Jesus therefore perceived that they would *come and take him by*

^k Mark vi, 31; "They are obliged to go away *privately*." See above, p. 19, note ^d.

^l There appears to exist a critical difficulty respecting the *places*, at this point of the History, with which I will not trouble the reader of the present treatise. All accounts describe our Lord as having retired to a solitary place: Matt. xiv, 13, 15; Mark vi, 31, 32, 35; Luke ix, 10, 12; John vi, 3; ("And Jesus went up into a *mountain*"). The same appears in all the narratives from the difficulty they found with respect to provisions, and the distance from which those present declared they should have to bring them.

force, and make him a king, he departed again into a mountain himself alone. *And when even was come*, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum." Chap. vi, 15, 16, 17^m.

That they went away *privately* appears also from verses 22, 24, 25; "The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples are entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone, etc. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?"

Now we may remark that if the blind impulse of the multitude to constitute Jesus their chief or king had been indulged by him, one of two events must have followed:

1. Either they must have succeeded in setting him above the possibility of any punishment for

^m It is worth while to observe the verse preceding these: "Then those men, when they had seen the miracle which Jesus did, said, This is of truth that prophet that should come into the world."

what would have been considered rebellion, (which is not probable):

2. Or, they must have brought upon themselves great danger, and on Him the punishment of death; not at the peculiar *time* and *place* he appears to have contemplated, nor, probably, the *same* death which he had obliquely predicted he should suffer; for, whether Herod or the Romans had interfered, he would (according to human probabilities) have been exposed, in a tumultuary movement, to other kinds of death. A most surprising miracle is now related of him; that he followed his disciples by walking over the sea: which draws from them the exclamation, "Of a truth thou art the Son of God," i. e. "the Messiah." If we examine the terms of this ejaculation, we shall perceive that it is the expression of a sentiment of belief which appears to have been for some time gaining ground in their minds, and which this last fact is recorded to have elicited. I notice it because, as yet, Jesus of Nazareth had not directly, in words, declared himself to be that great personageⁿ.

On the other side of the lake (of Galilee) he is met by crowds of applicants for relief from bodily ailments; and is speedily overtaken by the multitude from which he had withdrawn himself. He

ⁿ I except of course the peculiar cases mentioned page 7, note ^m.

upbraids them with following him in the hope of being constantly fed by him, and would lead them to seek rather for spiritual benefits; making use, in the synagogue at Capernaum, of expressions which excited, not unnaturally, the cavils of those who heard him, as being of what I venture to term a very *uncompromising ambiguity*; but which, in the Christian sense, are plainly prophetic of his death, and the spiritual effects which Christians attribute thereto: e. g. (John vi, 51) "And the bread that I will give is my flesh, which I will give for the life of the world^o."

These declarations (and probably also the refusal to work a perpetual miracle for their subsistence) had offended many of his nominal followers; not, however, Simon Peter; who openly, and without any question preceding, acknowledges him to be the Messiah whom they looked for. He says this in the most emphatic manner, and says it of his companions as well as himself: "Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." John vi, 67, 68, 69.

^o In ver. 62, he intimates his future Ascension. We shall have occasion to remark several passages wherein His future sufferings are mentioned in connection with their final end, the Atonement.

In answer to this confession, which, as we see, the words of Peter make common to all his companions, i. e. the Apostles; Jesus replies that of that chosen number there was *one* who should prove his betrayer^p. (John vi, 70).

This is the first occasion on which we find Jesus to have predicted an important circumstance connected with his death, namely, his betrayal: a prediction which is subsequently often repeated by him.

After this, though it was now near the time of the third Passover mentioned in our Histories^q, he continues in Galilee, and avoids proceeding into Judæa; on account of the enmity of the Jews, properly so called, or the inhabitants of *Judæa Proper*.

We have now arrived at the period of the *third* Passover, and, by this time we find:

That Jesus of Nazareth had not announced

^p “Καὶ ἐξ ὑμῶν εἷς διδάβολός ἐστιν.” The English translation does express the sense.

The repeated declaration that *He should be betrayed* which we find our Lord to have made; and that by one of His immediate and *chosen* followers; appears mercifully calculated to remove the possibility of objections which might otherwise have been urged against His knowledge of the character of those whom he chose; and consequently against the truth of His own divine character, and of His mission.

^q John vi, 4.

himself to be the Christ (except in very peculiar instances) otherwise than by actions characteristic of that Personage, according to the prophecies current among his countrymen; and by expressions denoting the highest degree of spiritual authority in him who used them.

That he avoided any concourse of his followers when their minds were exalted by sudden devotion to him.

That he habitually discouraged any open proclamation of the miracles he is reported to have performed, especially of those which were *characteristic* of the Messiah.

That he both indirectly and directly declared to those about him, in very expressive words, that they were engaged in a service of the greatest personal peril and hardship.

That in various ways, and on repeated occasions, he expressed himself in terms predictive of his own death, and even pointedly descriptive of the *manner* of it; while at the same time these expressions (when they were such as might have been understood *previously* to the event) were not addressed to the multitude at large, but to individuals, or to his own more immediate and chosen disciples:

Lastly, that by this time he predicted his betrayal also.

OUR LORD'S CONDUCT CONSIDERED.

PART II.

“ These things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me.” John xvi, 4, 5.

NOTWITHSTANDING the enmity Jesus had excited among the Pharisees, we find him, subsequently to the Third Passover, not backward in setting before them and their adherents, on several occasions, the hypocrisy of their pretensions. He passes into the remote neighbourhood of Sidonia; and on his return thence, through the district of Decapolis, he is stated to have wrought another of those miraculous cures which were predicted as *characteristic* of the expected Messiah^r, in the case of a *deaf* man, who had also an *impediment in his speech*. In this instance he took the man *apart* from the multitude (Mark vii, 33); and (as on so many other occasions) charged those

^r Isaiah (quoted above p. 24) xxxv, 4, 5.

who were conscious of the transaction not to make it known^s.

Presently after, we are told that he once more miraculously fed the multitude: and observe the immediate consequence: Matt. xv, 38, 39; "And they that did eat were four thousand men, beside women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala:" i. e. to the other side of the lake.

I need not offer any observation on this passage, beyond what has been already advanced^t. See page 43, sqq.

^s We find however that it excited the just and natural exclamation: "He hath done all things well: he maketh both the deaf to hear, and the dumb to speak:" words which, it is probable, referred principally to the obvious correspondence between His character and actions and those which they were taught to expect in their Messiah (Isaiah, as quoted above).

Compare the circumstance of our Lord's performing this characteristic miracle *apart*, with his conduct on other similar occasions, such as that noticed page 37, note ^e.

^t The Harmony which I have generally followed inserts here a demand on the part of the Pharisees and Sadducees of a *sign*, to manifest to them his authority; and the answer made by our Lord. Admitting this arrangement to be right, and the demand to have been *repeated*, yet as the topic has been already referred to, I have thought it better to omit any mention of it here.

When arrived at Bethsaida, they entreat him to cure by his touch a blind man. Be pleased to consider his conduct thereupon, and compare it with what has been just noticed: Mark viii, 23. "And he took the blind man by the hand, and led him out of the town;" And in this *private* manner having restored him to sight, he is stated to have desired him to go to his own house, "saying, Neither go into the town, nor tell it to any in the town."

It will be remembered that the miracle, as well as the former, was a *characteristic one*.

We now come to the first explicit and full declaration of the death that he should die, directly announced in so many words to his more immediate disciples. We must bear in mind that the Third Passover was now past, and that, consequently, he had entered on the last year of his ministry. The *place* was still Galilee, and the neighbourhood that of Cæsarea Philippi: the most remote corner of that obscure province. We are told that his disciples having joined him when alone and in prayer (Luke ix, 18. 20); he questioned them, 'Who he was commonly reported to be?' They make answer, according to the various conjectures of the multitude: "He said unto them, But whom say ye that I am?"

Peter replies by his celebrated confession. It is observable that no sooner was this confession

made, and admitted, than he of whom it was made, enjoined his disciples to tell it to no man: a conduct perfectly consistent with the uniform tenor of his past life, which we have endeavoured to develop; but unintelligible on any other principle. One of the narrators continues; Matt. xvi, 21; "From that time forth began Jesus to show unto his disciples, how that he must go up unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

The disciple who had confessed him to be the Christ, and who, like his countrymen in general, looked for a very different character in the promised deliverer of Israel, and anticipated a very different termination of his career, endeavoured to check him; "Be it far from thee, Lord: this shall not be unto thee:" But he is strongly rebuked, as betraying an interested temper, and as seeking to obstruct the purposes of his master (Matt. xvi, 23). Upon this Jesus, calls towards him the multitude at large^u (it must

^u "The multitude at large:" that this was so, appears from the passages of St. Mark and St. Luke, compared with that of St. Matthew. Matt. xvi, 24; "Then said Jesus *unto his disciples*, if any man will come after me, let him deny himself," etc. Mark viii, 34; "And when he had called the people unto him with his disciples also, he said unto them," etc. Luke ix, 23; "And he said to them *all*, If any man," etc.

be remembered that what had hitherto passed had taken place in the presence of his more immediate disciples only), and to them he now addresses the same forcible and peculiar expressions which he had on a former occasion* used towards his chosen disciples: "Whosoever will come after me, let him deny himself, *and take up his cross, and follow me*: Matt. xvi, 24; Mark viii, 34; Luke ix, 23: which is at once a warning to his followers at large, of the dangers and difficulties they would have to encounter; and an indirect intimation of his death and the manner of it.

The reader will be pleased to observe, that the warning to the whole number of his disciples of their future destinies and duties (so different from their own apprehensions), is far less explicit and particular, than the direct announcement he had just

Previous to this St. Mark tells us (ver. 32), that He spoke of His death "openly," but, as yet, only to His more especial disciples, who had heard Peter's confession and our Lord's admission of it, and received His command not to divulge it. Peter had *taken him aside*, but our Lord does not choose that there should be any concealment of His disapprobation of Peter's conduct: Mark viii, 32, 33; "And he spake that saying openly. And Peter *took him*, and began to rebuke him. But when he had turned about, and looked on his disciples, he rebuked Peter, saying," etc. *After* this He calls to Him the people at large.

* Matt. x, 38 (referred to p. 39).

made to his chosen disciples of his own death and humiliation; or the particular instructions he had before given them for their conduct in dangerous circumstances, which he specified *. The people at large are thus prepared (and only *prepared*) for an event very different from any thing they had anticipated.

It is to be observed also, that the declaration to his more immediate disciples that the Hierarchy of the Jews would bring about his death, appears to involve a contradiction to the implied prophecy that he should die upon the cross; inasmuch as Crucifixion was a *Roman* punishment, and the High Priests were more likely to aggravate against Him (as in fact we find they did) a charge of blasphemy, and thereby bring about his death by *stoning*; the punishment provided in their law^y, and which was executed upon Stephen. This apparent contrariety *before* the event, makes the agreement afterwards doubly valuable.

Taking it for granted that the conversation I have been considering took place, the complete

* Matt. (quoted before) x, 16, to the end of the chapter.

^y Deut. xiii, 9, 10; xvii, 7; Levit. xxiv, 16; John x, 33, and elsewhere. *Stoning* was in fact so much the established capital punishment among the Jews, that it appears to have been understood when no particular mode of death was specified in the law: compare John viii, 5, with Levit. xx, 10; Deut. xxii, 22.

voluntariness with which Jesus advanced to his death is very remarkable: inasmuch as he was then in a country where he appears never to have been much molested, and where his adherents were very numerous, and in the part of Palestine the most remote from Jerusalem; and the *time* was nearly a twelvemonth before the Passover when he suffered.

The Transfiguration is next recorded: respecting which I am at present only concerned to observe upon so much as is related of Jesus himself. It is stated that the prophets who appeared in his company, "spake of his decease which he should accomplish at Jerusalem:" Luke ix, 31; and in correspondence with this, the subject of their discourse, we are told that Jesus charged those who were present not to make the vision known, "till the Son of man were risen from the dead^z."

* Mark ix, 9; Matt. xvii, 9. It is observable that these two Evangelists, who mention the time when the silence of the witnesses was to have an end, do not mention the subject of the conversation of the prophets with our Lord, *though connected therewith*; and St. Luke, who mentions the subject of their discourse, does not give the caution to secrecy, and the time to which it was limited; nor our Lord's prediction, on this occasion, of his suffering. It may also be remarked that St. Luke who does not mention the caution to secrecy, yet agrees with the others that it was kept secret. ix, 36.

All this appears to evince the consistency of truth,

It is remarkable that they could not understand what was meant by "resurrection from the dead;" which was the subject of frequent questioning among those present at the Transfiguration. Mark ix, 10^a.

combined with an utter absence of any concerted plan *to make it apparent*.

^a It is highly observable how constantly these declarations of our Lord prophetic of His death and resurrection failed to impress or prepare the minds of His uninstructed followers. See, immediately afterwards, Luke ix, 45; "But they understood not this saying (that the Son of man should be delivered into the hands of men), and it was hid from them, that they perceived it not: and they feared to ask him of that saying." Mark ix, 31, 32; "For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him."

Yet it is apparent from the verses which follow in both the above places, that they understood generally that He should be taken away from them; for their unsubdued love of pre-eminence led them to dispute among themselves (the constant question among men!) "*Who should be the greatest*;" i. e. *Who should be the Chief*, when their master should be taken away.

Their preconceived notion of the destinies of the Messiah rendered it difficult for them to realize to themselves his humiliation.

We may observe that this remarkable circumstance,

Prompted by the circumstances of the vision, which they are reported to have witnessed, the three disciples who had been present, propose a question to their Master with reference to the established belief that the prophet Elijah should be restored to life (not, as they are said to have beheld him, in a miraculous vision only); previous to those great events for which they all were looking: He replies, that John the Baptist^b had ful-

their constant slowness to believe what their Master, whom they entirely trusted, so repeatedly taught them, is the most unlikely of all things *to have been feigned*; for it could answer no assignable end of fiction, and cannot even be perceived to be natural but after mature reflection, and allowance made for not very obvious prejudices, and circumstances; while it is extremely characteristic of the times and persons, and, (in the case of at least two of the Evangelists), enhances the value of their subsequent belief, and of the testimony of their writings.

^b The *manner* in which our Lord leads them to this truth, that *John the Baptist* had made good the final prediction of their ancient Scriptures (Malachi iv, 5, 6,) is worth observing: it is by the force of inference, not by direct declaration: Matt. xvii, 12, 13; "But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then his disciples understood that he spake unto them of John the Baptist."

This manner of speaking is quite consistent with our

filled that requirement, and that, as John had suffered, even so must *he*, being equally rejected by those to whom he was sent.

When he re-joined his disciples at large and the multitude about them, we find him driven to this complaint: "How long shall I be with you—How long shall I suffer you?" an exclamation very natural in the mouth of one who distinctly foresaw his own voluntary death^c. He then is

Lord's uniform practice, and intelligible on the same principles by which that is to be explained; but appears very unlikely to have been adopted by any false teacher; who would probably have put it on his own authority and not left it to be *inferred* by his disciples.

^c The complaint appears to have been occasioned by the want of faith, and tardiness of genuine belief on the part of those He had chosen and specially instructed.

This seems probable from Matt. xvii, 19, 20; "Then came the disciples to Jesus apart, and said, why could not we cast him out? And Jesus said unto them, Because of your unbelief." Our Lord finds his disciples engaged (as it would seem) in a dispute with the Scribes; Mark ix, 14: and from verses 16, 17, 18, it appears that their dispute was connected with the cure of the diseased child; "And he asked the Scribes, what question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;—and I spake to thy disciples that they should cast him out; and they could not"

stated to have performed the miracle, which his disciples (i. e. the Apostles) had been desired to perform; and in this instance he appears to have *sought publicity* in the cure of the malady, contrary to his usual practice in similar cases: Mark ix, 25; "When Jesus saw that the people came

Hereupon follows our Lord's complaint (ver. 19): "He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me."

By the *disciples* appear to be meant, in this instance, His immediate and chosen disciples; to whom He had expressly committed the power in question, that of casting out evil spirits. This seems to follow from Mark ix, 14; where they are spoken of as a *small* number: "And when he came to his disciples, he saw a great multitude *about them*, and the Scribes questioning with them:" and from ver. 28; "And when he was come into the house, his disciples asked him privately," etc. as was the practice of His more especial disciples, i. e. the Apostles.

From the strong and emphatic caution which He gives, immediately after the miracle, to His disciples in particular, it would almost appear that the cause of their failure, when they would have wrought the same cure, was the misconception they still indulged in, respecting His true destiny and character. "But while they wondered every one at all things which Jesus did, he said *unto his disciples*, Let these sayings sink down into your ears: for the Son of man shall be

running together, he rebuked the foul Spirit^d etc.

After this event he proceeds on his way through Galilee; one of the narrators making this remark, that "He wished not that any one should know it." The passage is curious; and the connection between this circumstance, and the prophetic declarations of his death which we are concerned to remark, observable: "And they departed thence, and passed through Galilee; and he would not that any man should know it. *For* he taught his disciples, and said unto them, the Son of man is delivered into the hands of men, and they shall kill him; and after that he is

delivered into the hands of men. But they understood not this saying," etc. Luke ix, 43, 44, 45.

I quote this prophecy at length, because in the Harmony which I have followed it is identified with our Lord's subsequent declarations of what should befall him, made while he passed through Galilee; and on that account is not particularized in my text. To me it appears to be an independent instance.

^d If our Lord intended the miracle to be public we may be allowed to suppose that it was to rectify any false impression which might have been occasioned by the *failure* of the Apostles. It may indeed be alleged that the verse cited implies, that He wished to *avoid* publicity, and seized the moment when the people were collecting, but had not yet collected, together; but I confess the passage does not so strike me.

killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him." Mark ix, 30, 31, 32. St. Matthew, (xvii, 22, 23), gives the same prophecy, but merely mentions that it was delivered while they were in Galilee; without making the prediction a reason for the circumstance that Jesus avoided to make himself known while in that country^e.

His solemn and repeated declarations of his

^e I may be allowed (*in a note*) to mention, as another instance of the high degree of authority which our Lord virtually ascribed, (by his words and actions), to his own character, notwithstanding the simplicity of his life,—the argument he is recorded to have used on the subject of the tribute to the Temple. It will be remembered that this money was paid for the maintenance of the great Temple at Jerusalem, and our Lord argues, that as the children of earthly potentates were free from imposts, so was He: yet, to avoid offence, directs Peter how to pay it; the tendency of the argument being—and to this He would seem to lead the mind of Peter—that *He* stood in the same relation to God, in which the son of an earthly king does to his father; and on a totally different footing from any of his countrymen. Matt. xvii, 24.

When our Lord says "Give it for *me and for thee*;" he probably refers to that particular payment; not identifying the two cases of Himself and His disciple, but in this instance providing for both.

approaching departure had excited among his followers that ambitious spirit which has been already referred to (see p. 54, note), and which he sought to check in so striking a manner by teaching them to imitate the humility of children; Luke ix, 46, sqq. I only remark this as coming *in connection* with the preceding predictions of his death, which are thus seen not to be solitary and unsupported, but linked with antecedent and succeeding circumstances.

It is very consistent also with the fact, that he had so frequently forewarned his disciples of his death, that he now sends forth seventy of their number to disseminate his doctrines, and prepare the minds of men for his coming (Luke x, 1^f). His injunction is, that they should teach those to whom they presented themselves; that "the kingdom of God is come unto you:" an expression the force of which was not to be mistaken, meaning as it did, "the kingdom of the Messiah."

The wisdom and the simplicity of his precepts, I regret that it does not fall within the compass of this work to consider.

The next point which it belongs to me to remark, arises out of what the brethren of Jesus are stated to have said, urging him to go up

^f St. Luke (compare x, 1, with ix, 51, sqq.) appears to place the mission of the seventy rather later: but I forbear to trouble the reader with this question.

to Jerusalem to the approaching feast of Tabernacles, that he might make his claims to be received as a prophet more universally known. This advice was not the result of conviction, for it is added (John vii, 5); "for neither did his brethren believe in him^s." His answer is ambiguous; "My time is not yet come; but your time is always ready:" and again: "I go not up to this feast; for my time is not yet fully come:" expressions which appear to mean somewhat more than a mere delay of his attendance on that particular feast, and, on this account I would notice them. We find that he subsequently went to the feast, but *privately*.

From this period to that of his suffering, the references made by him to his approaching death

^s That is, they did not believe in His mission and His exalted character; a very difficult trial for those who had known him familiarly from the age of children. That they believed all that *we* should think necessary to be made a question, and which being admitted we have no doubts about the rest;—the reality I mean of His miracles;—appears from this very passage, verses 3, 4; "His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret; and he himself seeketh to be known openly. If thou do these things, show thyself to the world." Compare John xiii, 37; vii, 31, and similar places.

are so frequent that I must content myself with a more summary statement of them.

That there was now danger to his person is apparent (in addition to several other passages which have occurred in the former part of the history) from many circumstances recorded of the period we are now considering; which for the sake of convenience, I have thrown into a note^b. Not-

^b See John vii, 13; "Howbeit no man spake openly of him (that is, as appears from the context and the necessity of the case, "openly in his favour,") *for fear of the Jews.*" Ib. 19; "*Why go ye about to kill me?*" 25; "Then said some of them of Jerusalem, *Is not this he whom they seek to kill?*" 26; "But, lo, he speaketh boldly, and they say nothing unto him:" (the latter observation evidently made with surprise). 30; "Then sought they to take him; but no man laid hands on him, because his hour was not yet come." See also verses 32, 44, and 45, of the same chapter.

An objection may be raised from ver. 20. Our Lord had said, "Why go ye about to kill me? The people answered and said, Thon hast a devil (art beside thyself), who goeth about to kill thee?" But it is apparent all along that the persecution came from *the Hierarchy* of the Jews at Jerusalem; and that the people at large were divided about him; nay, that they were in a great measure favourable to Him, if they could have reconciled themselves to the disappointment of certain traditional prejudices.

The ferment excited on the occasion we have been

withstanding which, we find that he presents himself to the people assembled for the feast (that of Tabernacles) in the most public place, the Temple; and at the height of the solemnity; "about the midst of the feast;" John vii, 14. He speaks also with great boldness, attributing so much dignity to his office that those who heard him are said to have been near laying hands upon him (vii, 30); and in this, or a following discourse, distinctly tells them that he should be only a little longer with them; vii, 33, 34; "Then said Jesus

considering was evidently caused by His claim—all but avowed—to be considered as the Messiah; (see page 7, note^m); John vii, 26; "Do the rulers know indeed that this is the very Christ?" See also verses, 27, 31, 40, 41, 42; of which verses it may be remarked that in 31, the miracles of our Lord are admitted to be real, and the only question suggested is whether the expected Christ would perform *greater*: and verses 41, 42, contain a mention of the difficulty which obstructed the Jews in their belief, viz, their ignorance of the circumstance that our Lord had been born at Bethlehem, and their fixed persuasion that the Messiah could not come out of Galilee.

It may be remarked that St. John, (who does not anywhere mention that our Lord was in fact born at Bethlehem), shows no anxiety to prove this prejudice unfounded by giving the true statement of the case; because he was writing principally for Gentile converts who were not likely to be influenced by it.

unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am thither ye cannot comeⁱ." His hearers misunderstand this in a manner very characteristic of the ideas of their nation; "Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am thither ye cannot come?" (John vii, 35, 36).

After an attempt to seize him, on the part of the officers of the high priests, which proves ineffectual, it is observable that he retires *without the city*, to the Mount of Olives, for the night^k:

ⁱ We may observe a *reason* for this prediction, which was a warning to those who heard Him that they should profit by the short time during which they could yet hear him. It is followed by a *consequence* also extremely natural—the misconception of the Jews. Like the other prophecies of our Lord, it does not stand alone, but is *woven in* with circumstances of the narrative.

^k See chap. viii, 1, 2. I insert here a slight incidental declaration of His approaching departure, which is the more valuable for being incidental, and, perhaps also, for being slight; but which I do not place in the text on account of its similarity to a passage already quoted: chap. viii, 14; "Though I bear record of my-

probably to avoid a repetition of the attempt which, in the night, might not be frustrated, as it appears to have been in the day, by the contagious sentiment of respect for him which appears to have seized the officers of the high priests.

During a discourse with the Jews in the temple on the following day, in reply to an expression of his, which declared himself to have been sent by his Father, and attested by Him, the Pharisees demand "Where is thy Father?" John viii, 19. It is worth while to turn to his answer (quoted in the note below¹), and to compare the wisdom with

self, my record is true: for I know whence I come and whither I go; but ye cannot tell whence I come, and whither I go."

¹ John viii, 19; "Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me nor my Father: if ye had known me, ye should have known my Father also." Compare this with Mark xiv, 61, 62; "Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?" "And Jesus said, I am."

It is observable that our Lord's answer to the first interrogatory ("If ye had known me, ye should have known my Father also"), is understood by all Trinitarians to convey a still higher expression of the Divinity of His nature than the latter; at the same time that from its *covert*ness it did not expose Him to an immediate, and, as it would seem, premature danger. See note p. 7.

which he avoids their question on this occasion, with the promptness with which he replies to a similar one a few months afterwards, when his answer necessarily led to his condemnation.

Presently after, we have this remarkable declaration: "*When ye have lifted up the Son of man*, then shall ye know that I am he (i. e. the Christ), and that I do nothing of myself; but as my Father hath taught me I speak these things." John viii, 28.

It will be remembered that the same characteristic expressions are reported to have been used by him more than two years before, in a private conversation with Nicodemus: see p. 4, line 8.

It is apparent that the Jews themselves understood it in some such sense, from the remark of St. John which follows; who assigns as the only reason why they did not immediately proceed to extremities—"that his hour was not yet come."—viii, 20; "These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come."

In the verse which follows (that I may avoid as much as possible encumbering the text with less prominent predictions of His approaching departure), we find a repetition of expressions already quoted: "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come." Ver. 22; "Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come."

In the course of the remarkable colloquy which follows, we find that he excited to the last pitch the rage of those who heard him by that strong declaration: "Verily, verily, I say unto you, Before Abraham was I am:" which conveyed the assertion of his pre-existence to Abraham, in the very terms consecrated by the use of the Deity, according to the belief of those who heard him. See Exod. iii, 14. Yet after this bold avowal, when they proceeded to stone him as being guilty of blasphemy, *he avoided* their rage: "But Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." John viii, ult.

This danger did not deter him from performing (according to the history), a remarkable cure of a blind man on the sabbath-day: in opposition to the well-known prejudices of his countrymen, inflamed by former controversies^m. The Phari-

^m Our Lord prefaces this most remarkable miracle by saying to His disciples: "*I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.*" John ix, 4, 5.

We may observe that he directs the blind man to go and wash, (as the proximate means of his cure), in the pool of Siloam; the name of which was significant of His own character: see above, p. 7.

saical party are rendered still more inveterate by what they looked upon as a fresh offence; and not having an immediate opportunity of visiting their anger on the principal person, they put in force a rule they had established *, by which the man who declared himself to have been healed was expelled from the synagogue.

When thus made an outcast from the Jewish congregation, Jesus is related to have found him, and in so many words to have openly declared to him his true character: on which circumstance I have offered some observations at p. 7, note.

In the discourse which presently follows, to the Jews who did not believe, we find him twice to use the same expression (John x, 11, 15), that, as a good shepherd he should "lay down his life for his sheep;" and the corresponding one; ver. 17; "Therefore doth my Father love me, because I lay down my life, that I might take it again:" in which it may be observed how pointedly his own consent is expressed; as also in the following; "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

He returns to Galilee, where he is met by the seventy disciples whom he had commissioned to

* John ix, 22; "For the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue."

make known his doctrine, and who are described as exulting in the success which had accompanied their ministry. It is not necessary to remark upon any of his actions recorded at this time, except that he was not deterred by the obloquy and danger he had incurred on former occasions from working, as it is stated, another miraculous cure on the sabbath-day (Lukeⁿ xiii, 13); nor does he abstain from reprobating very strongly the hypocrisy of the person, (the ruler of the synagogue), who had affected to condemn such an action on that day.

He proceeds once more to Jerusalem, to the feast, as it appears, of the Dedication; on his way to which through some parts of Galilee, he is told by the Pharisees that he should depart thence, or Herod, the sovereign of Galilee, would put him to death. Luke xiii, 32; "And he said unto them, Go ye, and tell that fox, Behold, I cast

ⁿ See also another instance, Luke xiv, 1—6. The remark in the place before us of the irritated Ruler of the synagogue is observable: "There are six days in which men ought to work: *in them therefore come and be healed* and not on the sabbath-day." xiii, 14.

The *place* was one of those cities of Galilee where our Lord was best known and most followed; and I cannot but regard the expression of the person in authority as an incidental testimony to the reality of the miracles wrought.

out devils, and I do cures to-day and to-morrow, and the third day *I shall be perfected*^o."

His purpose is more fully expressed in the following verse^p: "Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem."

He then mentally addresses the city in these memorable words: "O Jerusalem! Jerusalem! which killest the prophets, and stonest them that are sent unto thee; *how often would I have gathered thy children together, as a hen doth gather her brood under her wings*^q, and ye would not."

^o See Hebrews ii, 10; "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation *perfect through sufferings*." Ib. v, 9; "*And being made perfect*, he became the author of eternal salvation unto all that obey him."

^p "Nevertheless I must walk to-day and to-morrow and the day following:" These words appear to have been meant literally, and perhaps were intended also to admonish His disciples that it was not for the purpose of ultimately saving His own life that he would in fact depart so soon out of the territory of Herod.

^q A reference appears to be made to the second book of Esdras: "*Thus saith the Almighty Lord; Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes, That ye*

On this journey up to Jerusalem we find (Luke xiv, 25—33) that he was followed by great numbers; many of whom were probably little aware of his real object, and the real end of his mission. He emphatically forewarns them of the difficulty and danger of becoming his disciples, and by two apposite parables, instructs them to weigh well the cost: telling them that they must be prepared to renounce their affection even for their nearest relatives, if they would follow Him; and once more using those characteristic words: “And whosoever *doth not bear his cross, and come after me*, cannot be my disciple.” Luke xiv, 27^r.

Not to notice *every* particular,—immediately at the conclusion of his journey we find him using

would be my people, and I should be your God; that ye would be my children, and I should be your father? *I gathered you together, as a hen gathereth her chickens under her wings*: but now, what shall I do unto you?” i, 28, 29, 30.

^r St. Luke prefaces his account of our Lord's progress to Jerusalem, on this the last occasion of his quitting Galilee, and about four months before He suffered, by the following remark; “And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.” ix, 51.

Notwithstanding some apparent difficulties the time referred to in this passage appears to coincide with that of which we are speaking.

these expressions: "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it:" which at least intimates his approaching separation from those who heard him. Luke xvii, 22. Presently after, having announced his future and more glorious return, he adds, ver. 25; "But first must he suffer many things; and be rejected of this generation."

His subsequent expressions admonish his disciples of the danger to which *they* would be exposed.

The next circumstance we have occasion to remark took place at Jerusalem, during the feast of the Dedication, to which he had been proceeding, and in a most public spot, the part of the temple called Solomon's porch. John x, 24; "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly:" (expressions which prove at least the *reserve* Jesus had maintained with regard to any open declaration of his character, *by words*): ver. 25; "Jesus answered them, *I told you*, and ye believed not: *the works* that I do in my Father's name, *they bear witness of me*."

^s See note ^m, p. 7; where I have already touched upon this subject. Compare also John v, 36; "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent

This reply, it is obvious, leaves the question unanswered, except by his actions; yet we do not find that he was influenced by fear to detract at all from the exalted character which his expressions, when justly weighed, always attributed to him, for he presently used these remarkable words; "I and my Father are one;" a declaration which caused the crowd, we are told, to proceed to execute upon him the summary justice which they conceived him to merit, by the award of their law. (See the places quoted p. 52, note ^v.)

It might be expected that the occasion was now come when he would submit to and embrace a violent death which he had repeatedly declared he should receive at the hands of the Jews of Jerusalem: yet we find that he mitigated their fury by pointing out to them from their own sacred books (Psalm lxxxii, 6), that even more exalted expressions than those he had used of himself had been there applied to the congregation at large. He appeals once more to the works which he had done as bearing testimony to his assertion, (which he repeats, notwithstanding their menaces), that "The Father was in him, and he in the Father;" but on their renewing their attack. See also verses 37, 38, of the present chapter; (x): and still more especially the answer of our Lord conveyed to John the Baptist, which has been already discussed, and which is an appeal to the miracles he performed, as *characteristic of Himself*.

tempt to lay hands on him, he avoids it, and, quitting the city, retires into the unfrequented parts beyond Jordan.

I would request the reader to observe :

1. That he is not deterred by their menaces from repeating the strong expressions which most Christians believe to be characteristic of his true nature and dignity.

2dly. That, nevertheless, without betraying fear, he avoids their violence : as he had done on every other occasion when the death menaced was not of that particular kind which he had expressly predicted.

These events have brought us, let it be observed, to the period of about four months previous to his death.

While thus retired to the solitary neighbourhood of Jericho, he is informed by a message from the sisters of one Lazarus, for whom he had a regard, of his dangerous illness. In consequence, after a delay of two days, he declares his intention of returning into Judæa (Proper). His disciples remark that the Jews (of Jerusalem), had just sought to stone him ; and are naturally surprised at his returning thither : a remark which shows the notoriety of the danger which he was incurring^t.

^t Our Lord answers : " Are there not twelve hours in the day ? If any man walk in the day, he stumbleth

We have, on the present occasion, nothing to do with the most remarkable miracle which is recorded to have followed, except so far as it is stated to have roused to a still greater degree the apprehensions, and excited the animosity of the ruling party among the Jews: the proximity of Bethany, where the transaction is said to have occurred, to the city, (a distance of not quite two miles), increasing this effect. Accordingly, the words of the historian very pointedly refer the settled purpose of his enemies to put him to death to the present time. John xi, 49, 50, 53; "And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man

not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." John xi, 9, 10.

If these words do not imply that our Lord's continuance upon earth, (of which He had declared Himself to be the Light, see John ix, 4, 5), *was limited*; they would seem to declare that it was possible *by walking prudently*, to avoid those dangers which beset his path: and this would be in accordance with the Divine prudence which we seem to observe throughout the whole of His conduct.

That the danger was great appears also from the despairing exclamation of Thomas: "Let us also go, that we may die with him."

should die for the people, and that the whole nation perish not.—*Then from that day forth they took counsel together for to put him to death.*"

Be pleased to observe the consequence :

Ver. 54. "*Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim*", and there continued with his disciples."

At this time, (according to the Harmony I have followed), and somewhere in this neighbourhood, he is appealed to by a young man professing great anxiety to "inherit eternal life." The answer of Jesus is couched in the same terms with the directions which he had given to his own more immediate followers: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: *and come, take up the cross, and follow me*." Mark x, 21.

^u I need not remark that the Ephraim here meant was not the district of the ancient tribe of that name, but a city only eight Roman miles distant from Jerusalem, yet lying on the borders of the wilderness.

^x I shall afterwards have occasion to remark that it destroys all suspicion of collusion or *combination* in the statement of this and other prophecies of our Lord respecting His death, that the prophecy is sometimes not given by one or two of the narrators, who give all the other circumstances of the transaction. For instance, St. Matthew and St. Luke, who relate with great par-

After a short residence in these parts, he once more, and for the last time, returns to Jerusalem, to the feast of the Passover; the one during which he suffered. One of the narrators describes the natural feeling of astonishment and alarm with which this movement was viewed by his followers: "And they were in the way going up to Jerusalem; and *Jesus went up before them: and they were amazed; and as they followed, they were afraid*." Mark, x, 32.

We do not find that he dissipated their fears; on the contrary, he is stated to have taken aside the Twelve, his chosen disciples, and to have told them with great particularity the circumstances which were about to befall him: saying, that they were now going up to Jerusalem, and that all things that had been predicted by the prophets should be fulfilled; that he should be *betrayed* to the High Priests, condemned by them to death, *handed over* to the power of the *Gentiles*; (the Romans); to be *mocked* and *spit* upon by them; *scourged* and *crucified*: adding that on the third day he should rise again. See Matt. xx, 17, sqq.; Mark x, 32, sqq.; Luke xviii, 31, sqq.

particularity the material parts of the conversation we are considering, omit the prophetic expressions; which are given by St. Mark only.

^y Observe that our Lord goes first, and is followed by His disciples, *reluctantly*.

It is a very observable circumstance, and what we have already had occasion to remark on various occasions, that those who heard him are stated to have "understood none of these things," (Luke xviii, 34). Antecedently to proof, we should hardly have supposed this possible, but we see that it was so, not only from the assertion of the historian, but from a circumstance which follows, and which betrays the cause which withheld his followers from understanding these things; namely, their expectation of a temporal prince in the person of the Messiah, and the hope of temporal advantages to themselves². The mother of two of his most favoured and distinguished disciples comes to him with the request that her children "might sit the one on his right hand and the other on his left, in his kingdom³:" might be allotted, that is, the most distinguished places among his adherents. He replies, "*Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of^b, and*

² To this must, probably, be added the idea, which appears to have been generally inculcated, that the Messiah would continue to reign on earth for ever. See John xii, 34; "The people answered him, *We have heard out of the law that Christ abideth for ever*: and how sayest thou, the Son of man must be lifted up, etc.

^a Compare the conduct of his apostles in general p. 54, note ^a.

^b Compare, afterwards, Matt. xxvi, 39; "O my

to be baptized with the baptism^c that I am baptized with? They say unto him we are able^d. And he said unto them, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father." Matt. xx, 21, 22, 23.

This conduct of two of his disciples fills the rest with indignation; but we find that their master takes occasion to warn them *all* not to desire to be distinguished, as his servants, for worldly pre-eminence and authority, but by their humility, and their usefulness to others: ending with these

Father, if it be possible, let *this cup* pass from me: nevertheless not as I will, but as thou wilt." And again ver. 42; "O my Father, if *this cup* may not pass away from me, except I *drink* it, thy will be done."

^c He had used exactly the same metaphorical expressions with reference to His death a considerable time before: see note ^a, p. 31.

^d They were in fact both put to death, and *one* of them, at least, (St. John), considerably after the latest period assigned by any critic as that of the publication of St. Matthew's Gospel, in which their death is thus obliquely but positively predicted. The other, (St. James the Greater), suffered martyrdom about the year 44; subsequently to the date which at least half the best-informed critics assume as that of the same Gospel.

words, which, with another prediction of his approaching death, assign the final cause of his enduring it: "Even as the Son of man came not to be ministered unto, but to minister, *and to give his life a ransom for many.*"

A parable which he presently adds put this in a still stronger light, having been framed by him, according to the historian, (Luke xix, 11), because they were now approaching Jerusalem, and his followers expected that the kingdom of heaven, i. e. the reign of the Messiah, would be immediately brought about; in a manner agreeable to their own notions. This parable, which represents a nobleman journeying to a far country to receive a kingdom there, and committing to his servants the sums they were to improve against his return, conveys to those who heard it the doctrine of their responsibility, of which probably they had a very imperfect idea; while at the same time the *departure* of their master is at the bottom of the whole similitude^e.

^e His *rejection* by His "citizens" whom He left, and the punishment they were to undergo is shown, ver. 14 (St. Luke xix); "But his citizens hated him, and sent a message after him saying, We will not have this man to rule over us."

That these were the "citizens" he *left*; in other words the *Jews*; appears from ver. 27; "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me:" these words

We are told that the Jews who had gone up to Jerusalem expressed their doubts whether he would or would not come to the now immediately approaching Passover; and that the principal men of their Hierarchy had decreed that whoever knew where he was should give information of it, in order to his being apprehended. (John xi, 56, 57.)

He now approaches Jerusalem, and takes up his temporary abode at a small distance from the city, in Bethany, and at the house of that Lazarus whom he is recorded to have restored to life, and whose presence is said to have so much embarrassed the enemies of Jesus that they entertained the design of causing him also to be put to death, on account of the effect which his appearance produced among the people at large. John xii, 10, 11.

The day following that on which a council to this intent was held, and five days before that of the Passover, a multitude of those who were come up to Jerusalem to the feast, go out with demonstrations of the greatest reverence to meet

being supposed to be said after the king's *return*. The same appears from the expression, "Sent a message *after* him:" (ἐπίστω): as well as from the very term *πολιται*. This prediction of His rejection is the more observable because the circumstance is independent of the parable at large.

Jesus; and conduct Him to Jerusalem amid acclamations which, (referring as they did to one of the Psalms prophetic of the Messiah), clearly recognised him in that character. It is observable that, when called upon by some of the Pharisees among the crowd to check these acclamations as blasphemous, he refuses to do so; on the contrary, he maintains in strong terms their justice. Luke xix, 39, 40; "And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, *the stones would immediately cry out*." See also Matt. xxi, 16.

Notwithstanding the umbrage which this public entrance gave to his enemies, he is recorded to have healed, as before, those who resorted to him in the Temple. Matt. xxi, 14.

At this time some Jews who had resorted to the Feast, from their residences among the Gentiles, having expressed a desire to see him, he replies to the intimation in the following words;

² It is very much in accordance with the spirit of this answer, and with the dignity which our Lord's expressions constantly, (though for the most part *indirectly*), ascribe to Himself, that when lamenting over the future fate of Jerusalem, He declares it should be in consequence of their neglect of this His advent: "Because thou knewest not the time of thy visitation."

which I shall simply put down as they are recorded. John xii, 23, 24, 27, 32; "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, *except a corn of wheat fall into the ground and die*, it abideth alone: but if it die, it bringeth forth much fruit.—Now is my soul troubled; and what shall I say? Father save me from this hour: *but for this cause came I unto this hour.*—*And I, if I be lifted up from the earth^s, will draw all men unto me.*"

It is very observable, that on the evening of this day, on which he had entered Jerusalem with a publicity he no longer avoided, and followed by acclamations on the part of the multitude the justice of which he defended; and after, as is stated, having publicly cured in the temple those who resorted to him, (expelling from it those who bought and sold there); at the close of this very day *he withdraws to the neighbouring town of*

^s The remark of St. John in the following verse: "This he said signifying what death he should die;" is obviously the remark of one who, at the time, had not understood the prophetic words, but perceived their meaning afterwards. It would appear as if our Lord had used at ver. 32, his familiar expression, "The Son of man;" for the people, (ver. 34), reply, "We have heard out of the Law that Christ abideth for ever: (Isaiah ix, 7): and how sayest thou *the Son of man shall be lifted up?* Who is this Son of man?"

Bethany—for security; as appears by a comparison of the following passages: Matt. xxi, 17; “And he left them, and went out of the city into Bethany; and he lodged there.” Mark xi, 11; “And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.” John xii, 56; “These things spake Jesus, and departed, and did hide himself from them.”

Thus closed the fifth day before the Passover, answering to Palm-Sunday.

We have nearly the same observations to make on his conduct of the following day. He is stated then also to have exercised in the temple a degree of authority which could not but appear invidious, and was sure to increase his unpopularity with many: Mark xi, 15, 16, 17, 18; “And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him.” *In the evening, as before, he retires out of the city.* Mark ib. 19.

The next morning, (answering to Tuesday in Passion-week), three days before the Passover, his principal enemies demand by what authority he thus conducted himself; (Mark xi, 27 sqq., and the parallel passages). He replies by proposing a dilemma concerning the mission of John the Baptist^h.

He adds a parableⁱ which sets before them in a very striking manner^k the ill-treatment and re-

^h This was not merely a dilemma, proposed in order to prove the inconsistency and unreasonableness of the conduct of the Jewish Hierarchy; but also because if they had acknowledged the authority of the Baptist, they must have recognised that of Jesus, to whom he bore testimony.

ⁱ Luke xx, 9, sqq.: and the corresponding places of St. Matt. and St. Mark.

^k The parable used of "a vineyard" was peculiarly apposite and easy to be understood by the Jews; having been in a manner consecrated to this subject, (not to mention other places), by the use of it in Isaiah v, 1—7: which passage forms, as it were, the groundwork of our Lord's parable, corresponding with it in some of the most important circumstances. We find, accordingly, that it *was* understood by the people at large, who cried out "God forbid:" when the destruction which was to follow their violence, and the loss of their inheritance were predicted. The party of the High Priests also are expressly said to have perceived that this parable was meant to prefigure the consequences of *their* animosity. Luke xx, 19.

jection of their prophets, and describes the final murder, "without the vineyard¹," of "the Son."

Lastly, he calls their attention very briefly to certain prophecies, (Isaiah viii, 14, 15; Psalm cxviii, 22, 23); both which places imply the rejection of him to whom they refer.

We may remark, by the way, that it is stated presently after, (see Matt. xxii, 15, sqq.), that his enemies, after a mutual consultation, endeavour to embroil him with the Roman governor, by proposing the well-known question respecting tribute paid to the emperor. They appear to have employed other persons, less obviously known to him, who preface their question by compliments to his courage and independence. It is observable that he avoids the snare, (by the justness indeed and wisdom of his answer—yet he still *avoids* it); possibly because, though he might have been brought by it to the same death which he had predicted he should suffer; yet it would not have been through the direct

¹ The expression "out of the vineyard" is very observable, and has been preserved by all the three narrators, (slightly altered in St. Mark). It is best illustrated by the author of the Epistle to the Hebrews xiii, 12, 13; "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered *without* the gate. Let us go forth therefore unto him *without* the camp, bearing his reproach." Mount Calvary was *without* the city. Cf. Levit. xxiv, 14.

agency of the high priests; nor, it is probable, would it have taken place on the appropriate day, (that of the Passover); nor preceded by the same public and official rejection on the part of the Jewish Hierarchy. But this, by the way,—After other attempts on the part of his enemies to entangle him in difficulties, he addresses to “the multitude and his disciples,” (Matt. xxiii, 1), a discourse condemning in the strongest terms the hypocrisy and ignorance of the most influential party in the Jewish church. This in the most public place, the temple^m.

When predicting the destruction of the temple we find him speaking of himself as the Messiah in a manner the indirectness of which adds to its force: Matt. xxiv, 5; “Many shall come in *my* name, saying, I am *Christ*.”

This indeed was manifestly, by this time, the

^m In the course of this address we may observe that ver. 32, obliquely, but decidedly intimates the part His enemies the Pharisees would take against Him, in accordance with the ill-treatment of the prophets by their ancestors; and ver. 39 declares that he should speedily be removed from those who heard him. *This* it undoubtedly asserts, whatever be the general sense of the passage. We may observe also that His approaching departure is implied by all those passages which contain injunctions to watch for his *return*: it is sufficient to allude to the parable of the ten Virgins, Matt. xxv, 1, sqq.: and those which follow in the same chapter.

belief of all his immediate disciplesⁿ; and to such these words were addressed.

Another of the historians observes upon the practice he appears to have pursued throughout this week: of teaching daily in the temple, (where he was listened to by a great multitude), and retiring at night: "At night he went out, and abode in the mount that is called the Mount of Olives." Luke xxi, 37.

The multitude that surrounded him in the day-time, many of whom were favourable to him, might have rendered any attempt of the high priests very hazardous, *by day*.

The following day, (answering to Wednesday in Passion week), he is recorded to have thus distinctly predicted his end: "*Ye know that after two days is the Passover, and the Son of man is betrayed to be crucified.*" Matt. xxvi, 2.

The *time* is here specified; (the day of the Passover): the circumstance of his *betrayal*: and the *manner* of his death; (by *crucifixion*.)

Agreeably to this, the party of the High Priests are stated to have had a meeting and concerted how to get possession of him in a private manner, and put him to death, "But they said not on the feast-day, lest there be an uproar among the people^o." Matt. xxvi, 5.

ⁿ See John xi, 27; Luke xxiv, 21; "But we trusted that it had been he which should have redeemed Israel."

^o An uproar, that is, on the part of the people at

In consequence of this apprehension of exciting a tumult, (probably lest it should alarm the jealousy of the Roman government), the conclave are stated to have made a compact with one of his own especial followers to assist them in getting possession of his person; who accordingly is stated to have watched for an opportunity of doing so ^p.

An incidental allusion of great value appears to have been made by him on this same day, (answering to Wednesday in Passion week), while he was at supper in Bethany; on occasion of the anointing of his feet by a woman, whom some of his disciples invidiously reproached with wastefulness: Jesus answers; (Matth. xxvi, 10, 11, 12); "Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; *but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial:*" perfumes being used on such occasions, as appears, (to go no farther), from Mark xvi, 1; Luke xxiii, 56; xxiv, 1.

large, who rather favoured than opposed the doctrines of our Lord. Previously to experience, this would have seemed to render it almost impossible that he should have suffered on the day of the Passover, when the course of the people was always the greatest; and this enhances the value of our Lord's prediction that he should be put to death on that day.

^p Matth. xxvi, 16; Luke xxii, 6, "And he promised,

We may observe also that the circumstance of this occurring *at Bethany, at supper*, and consequently at the close of the day, establishes, incidentally, the fact that he withdrew himself at evening from Jerusalem. (See p. 84, line 3.)

We are now come to the day of his betrayal, (answering to our Thursday in Passion week): and here his predictions of immediately approaching death are so distinct and numerous that I shall content myself with merely setting them down as they occur.

At his last supper with his disciples: Luke xxii, 15, 16; "And he said unto them, With desire have I desired to eat this Passover^p with you *before I suffer*: For I say unto you, that *I will not any more eat thereof, until it be fulfilled in the kingdom of God.*"

Before proceeding, we may remark that we have incidental proof that these words and others still more directly predictive of his death which follow, were so uttered, in the dispute which is recorded to have ensued on this, as on former occasions, "Who should be the greatest?" i. e.

and sought opportunity to betray him unto them, *in the absence of the multitude.*"

^p Without entering into any of the critical questions belonging to the place, it may be observed that *this* was a *Paschal supper*, though the day following, according to the Jewish mode of computation from sunset to sunset, was the *first day* of the celebration of the Passover.

Who should occupy the chief place among them after the removal of their master. It may be added that one of the historians who does not mention this dispute, nevertheless records a characteristic action of Jesus, which was designed to teach his disciples humility by his example¹.

In the course of the most affecting passage of his history which follows, as given by the different narrators, we find him repeatedly and in various ways to announce his approaching *betrayal*²: e. g.

¹ John xiii, 4, 5; "He riseth from supper, and laid aside his garments; and took a towel and girded himself: After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

Do not the following expressions in the parallel passage of St. Luke, (who nevertheless does not give the circumstance), allude to this action. "Whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? *but I am among you as he that serveth.*" xxii, 27. Cf. John xiii, 12, 13, 14.

² St. John who omits many characteristic circumstances of the last supper, which had already been recorded by other Evangelists, yet affords incidental proof of this: see xiii, 11, 18, 21, and sqq.

It is to be observed with respect to this remarkable conversation, that the Apostles evince the same want of comprehension of our Lord's meaning which we have had occasion to remark before, and it is only at the last that they fully appreciate the force of what He had declared:

"Behold, the hand of him that betrayeth me is with me on the table." Luke xxii, 21. And the *person* who should betray him; see Matt. xxvi, 25.

His impending *departure*: John xiii, 31, 33; "Therefore, when he (Judas) was gone out, Jesus said, Now is the Son of man glorified," etc. "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come; so now I say to you."

His *sacrifice*; (I must be permitted on this occasion to use the language of a Christian); both by words and expressive signs: "For this is my blood of the New Testament, which is shed for many for the remission of sins:" Matt. xxvi, 28.

He gives them a new and parting commandment; that they "should love one another:" (John

John xiv, 4, 5; "And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" xvi, 28, sqq.; "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now we are sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye *now* believe? Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone."

xiii, 34^s): and announces their approaching dispersion and forsaking of him; agreeably to certain prophecies: Matt. xxvi, 31; "All ye shall be offended" ("caused to fall") "because of me this night;" for it is written, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad." In like manner he predicts the denial

^s "As I have loved you, that ye also love one another."
 'As I have loved' implies that the proofs of his love for his followers had been brought to their completion. Again; Ch. xv, 12, 13; "This is my commandment, That ye love one another, *as I have loved you*. Greater love hath no man than this, *That a man lay down his life for his friends*."

^t His predictions of the imminency of the danger are substantiated by a very natural mistake of his meaning into which some of the Apostles appear to have fallen. He is giving them directions for their conduct in this new crisis: Luke xxii, 35, sqq.; "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one.—And they said, Lord, behold here are two swords. And he said unto them, *It is enough*."

The Apostles understood *literally* our Lord's general intimations of their great approaching peril. Probably, also, His answer "It is enough," when thus rendered is given too literally; (just as the Greek *ικανόν ἐστι*, may be too literal to the original words); its sense appearing to

of himself by one of their number; (Matt. xxvi, 34): his own resurrection; "But after I am risen again, I will go before you into Galilee." (Matt. xxvi, 32): declaring that "the world" should see him no more; John xiv, 19; "Yet a little while, and the world seeth me no more^u."

He warns them of the dangers and persecutions to which they would be exposed: "These things have I spoken unto you that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them." John xvi, 1, 2, 3, 4.

be "Let it pass;" or some equivalent expression; by way of dismissing a subject which they had misapprehended. The French have an expression exactly parallel to the Greek.

It is needless to remark that it is impossible our Lord could have meant, what the Apostles apprehended Him to mean, that they should take with them weapons on the present occasion; which is made still more certain by Matt. xxvi, 52.

^u "The world seeth me no more:" It will be remembered that our Lord appeared after His resurrection to His disciples only, and not to the multitude at large. Besides other places, see Acts x, 41.

He declares that he had now 'finished the work which was given him to do:' John xvii, 4: and that all things relating to him were perfected: Luke xxii, 37. "For the things concerning me have an end*:" assuring his afflicted followers, in a most solemn and affecting farewell, that he would not leave them comfortless: "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." John xiv, 27.

Upon this he went out, "as he was wont" (Luke xxii, 39), to the Mount of Olives, and thence to the garden of Gethsemane, at its foot; on which one of the narrators observes, "*And Judas, also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples*" (John xviii, 2).

* Possibly the expression τέλος ἔχει might be better rendered by "have their *completion*;" in accordance with His sublime concluding exclamation, ΤΕΤΕΛΕΣΤΑΙ (John xix, 30); when the last and most minute requirement of prophecy had been *accomplished*.

It is to be observed that Judas had left the room before our Lord retired to the Mount of Olives (John xiii, 30); and our Lord's expressions on his departure intimate His perfect acquaintance with the intentions of the traitor (ver. 31): "Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him."

This circumstance appears to me worthy of particular attention, though nothing can be more casual than the manner in which it is made to appear in the narrative of the Evangelists.

Here he is stated to have demonstrated by his words (so far as they were heard), and by his actions, the profound, and, if you please, natural agony he felt at the near approach of that terrible death^y he was about to undergo with such perfect foreknowledge, and deliberate resolution; and to have prayed that "the cup" to which, so long before, he had alluded as his portion^z, might, if it were the will of God, be removed from him; (Matt. xxvi, 39). Finally, he is reassured to undergo the last suffering; and, coming to his disciples^a, says: "Behold, the hour is at hand,

^y Arguing with those who are supposed *not* to be Christians, I am not at liberty to insist on the *spiritual* causes which may have weighed upon our Lord's mind to produce that agony.

^z Matt. xx, 22; "Are ye able to drink of the cup that I shall drink of?" See p. 79 of this work.

^a It is to be observed that our Lord took with Him, when he retired into the garden of Gethsemane, only three of His disciples: which is consistent with His design of retirement and meditation, but irreconcilable with any intention of protecting Himself against His enemies by *force*: just as His retirement to a spot He habitually frequented, and which was known to the traitor Judas (whose intentions he was acquainted with,

and the Son of man is betrayed into the hands of sinners: rise, let us be going: behold, he is at hand that doth betray me." (Matt. xxvi, 45, 46).

When Judas and the armed band arrive,—
 "Jesus, therefore, knowing all things that should come upon him, *went forth*^b, and said unto them, Whom seek ye?" John xviii, 4.

He offers no resistance, and permits none; pointing out, from the declarations of the old prophets, the necessity that it should be thus. (Matt. xxvi, 54). He demands, at the same time, why they had come to seize him by night, and with a show of force, as if they expected resistance, when he had so long presented himself daily in their most public places: declaring, however, that this was the hour which befitted the transaction (Luke xxii, 52, 53); and, while he thus submitted himself, desiring that his followers might be allowed to go free, He is carried before the High Priest: and here he makes no answer to attempts to criminate him by the testimony of others, which, we are told, proved contradictory and abortive^c.

see John xiii, 31, quoted above),—just as all this proves that He had no purpose of *concealment*.

^b "Went forth," ἐξελθόν. Does this mean *went out of the garden*, or, from the *retired part of it*, where he was; so as to be nearly equivalent to "came forward?"

^c The principal matter of accusation was the reported expression, that he would rebuild 'the Temple' in three days (see p. 3, note ^e). This was probably construed into

Matt. xxvi, 62, 63. "And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace."

Yet when solemnly adjured by the high priest to answer whether he did or did not lay claim to the divine character of the Messiah, he does not hesitate to make that profession which he could not but know was equivalent to his condemnation.

Mark xiv, 61, sqq. "Again the high priest asked him, and said unto him, Art thou the Christ, the son of the Blessed? And Jesus said, I am^d: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy."

He is led, in consequence, before the Roman governor, with a new accusation, that of pro-

a charge of magic: the crime imputed by the Jews of almost every age to our Lord, and the reason they set up for their rejection of Him.

^d St. Matthew and St. Luke, in the corresponding places, give precisely the same question and reply; but the reply, being couched in a different idiom, is less clear; being translated literally to the words but not to the sense.

St. John does not give either: according to his usual practice when any thing had been amply recorded by the other Evangelists.

moting revolt from the Romans, and assuming kingly authority^e: and here it is very observ-

^e St. John xviii, 28, sqq. "Then led they Jesus from Caiaphas unto the hall of judgement: and it was early; and they themselves went not into the judgement-hall, lest they should be defiled; but that they might eat the Passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: *that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.*" (Namely by crucifixion, which he could not have suffered, but *stoning*, if he had been condemned to death by the Jews.)

Pilate evidently did not apprehend that they expected so heavy a punishment as death, but probably at first considered the accusation as merely 'a question of their law.' They, on their part, appear to have advanced the charge of treason to the empire, as the only crime that would weigh with a Roman governor. St. Luke is the only one of the Evangelists who distinctly says that this charge was preferred against Him, but it is abundantly apparent from all the other three, *by inference*, that it was so: for, in all, Pilate demands whether he was 'the king of the Jews;' evidently in consequence of what had been told him by the High

able that he does not by justifying himself, or explaining his character and pretensions (further than justice to their real nature demanded^f), attempt to influence the mind of Pilate, who was favourable^g to him. Nay, when Pilate again preremptorily demands whether he did or did not pretend to the character of a king (the only accusation about which he concerned himself), Jesus distinctly admits what could not but be followed by his condemnation.

John xviii, 37. "Pilate therefore said unto him" (the second time), "Art thou a king then?" Jesus answered, *thou sayest that I am a king:*" i. e. "thou sayest truly that I am a king."

(Matt. xxvii, 11; Mark xv, 2; Luke xxiii, 3.)

When sent by Pilate's orders to the tribunal of Herod, (to whose jurisdiction he considered him to belong), though questioned by the king in

Priest and his party. See Matt. xxvii, 11; Mark xv, 2; John xviii, 33.

^f "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

^g That Pilate was inclined not to put our Lord to death, appears as well from the accounts of the Evangelists, as from the testimony of Peter, Acts iii, 13, "Whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go."

person, he makes no answer^a at all (Luke xxiii, 9).

The result is known to all: the sacred person whose course we have thus imperfectly traced, as far as it bore upon the great object of his unexampled life—his death; endured that painful death which he so long—so constantly—and so distinctly had predicted; at the time and place to which his words pointed; all his actions even at that terrible moment (the particulars of which are, I trust, so well known to all that I need not cite them here), having a significance the most remarkable, and in the most perfect conformity with the *end* and the

^h Our Lord probably refrained from making any answer before Herod, for the same reasons which appear to have withheld him before Pilate: and possibly also because Herod's desire to see him *may* have been nothing more than an unprofitable curiosity. Luke xxiii, 8; ix, 9.

To recur to a topic I have had occasion to touch upon before: The Jews in their answer to Pilate (John xviii, 30), say "If he were not a malefactor, we would not have delivered him up to thee." i. e. We have already found him guilty of death, and we should not have delivered him to your cognizance but as a condemned malefactor." In consequence of the inability of the Jews to visit with the penalty of death, by their *own* sentence, our Lord became liable to the punishment of crucifixion.

conduct of his life, such as we conceive them to have been : his last words being those memorable ones :

“IT IS FULFILLED.”

It is known also to all who have given their close attention to this great subject, in how many particulars of time and otherwise, this divine death coincided with the offering of that Paschal sacrifice of Atonement, which Christians believe to have prefigured his.

And here I must close this analysis : my business has been to consider the words and actions of Jesus Christ alone, so far as they bore upon my subject ; and of these principally such as were not of themselves *miraculous* : and on this account I must refrain from examining his most remarkable conversation with his disciples on the road to Emmaus ; during which, as on other occasions, he is recorded to have drawn their tardy and reluctant attention to the prophecies of their Scriptures which represented it as necessary, ‘ THAT CHRIST SHOULD SUFFER.’

These particulars, as being founded in *the miraculous*, and therefore, (it may be thought), more in the situation to require proof than to afford it ; as well as a great variety of circumstances corroborative of what has been advanced, but inadmissible because not the actions or the words of

Jesus Christ himself, I am unwillingly compelled to pass by.

It remains to recapitulate, in as few words as possible, the substance of what has been advanced.

SUMMARY
OF THE
FOREGOING ARGUMENT.

"Now I tell you before it come, that when it is come to pass, ye may believe that I am he." JOHN xiii, 19.

It appears that Jesus of Nazareth, having been baptized by John when about the age of thirty, shortly after excited the animosity of a powerful party among the Jews, by assuming a species of authority in sacred matters (p. 2); and in defence of his conduct made use of expressions which *obliquely* and *by a figure* intimated His future violent death and subsequent resurrection^a. Presently after, in discourse with a man eminent in their Church, we find him to speak of Himself in terms which, being repeated by Him on other occasions, were undoubtedly predictive of the death He died; at the same time that they conveyed the final end, (according to the belief of all Chris-

^a John ii, 19; "Destroy this Temple, and in three days I will raise it up."

tians), of that death^b. This was three years before the event; at Jerusalem on occasion of the Passover. The terms in which the prediction was conveyed were as yet, it will be observed, *typical* and *figurative*.

On the imprisonment of the Baptist, He began His public career as a teacher, with the announcement that 'The Kingdom of Heaven' was at hand; which implied the Advent of the Messiah (pp. 6, 8).

At the commencement of His teaching, we find Him to have avoided a great personal danger which the boldness of speech He used had brought upon Him (p. 9), and soon after to have withdrawn Himself from a multitude who had flocked together in consequence of their full persuasion of His miraculous powers (p. 10). Both these circumstances are in accordance with what we remark on various occasions in the course of His short and wonderful career; for, although uniformly courageous in opposing without reserve the wicked prejudices and hypocrisy of his coun-

^b John iii, 14, 15; "*As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.*" Compare John viii, 28, and xii, 32, 33. "*And I, if I be lifted up from the earth, will draw all men unto me.*" This he said, signifying what death he should die."

trymen^c, He appears no less uniformly to have avoided^d the danger of what may be termed a *tumultuary* death, by stoning; to which His indirect or more open avowal of His high claims, and His opposition to their prejudices, exposed Him. In like manner, we seem to observe in His conduct the traces of a predetermined plan, in constantly withdrawing himself from the concourse of multitudes devoted to His cause^e. The first of these circumstances I would ascribe to His Divine purpose of offering Himself to one peculiar death, and at a peculiar time and place: the other to His determination not to become the leader of a multitude, which would, (humanly speaking), either have brought about in the end another mode of death, or have interfered with His suffering any^f.

It appears to have been a part of the same fixed purpose that He scarcely ever allowed the miracles which were characteristic of Him to be publicly proclaimed^g, and frequently in the very performance of them avoided publicity^h; as well

^c It is sufficient to refer to Matth. xii, 1—14. Mark vii, 6—14, etc. See p. 69.

^d Matth. xii, 14, 15. John v, 13; viii, 59, etc.

^e See Luke v, 16, and preceding verse; Mark i, 35. John vi, 15, etc.

^f See the remarks offered pp. 42, 43.

^g Mark v, 43; vii, 36; viii, 26, etc.

^h See pp. 36, 37, note; 48, note; and 49.

as that He most rarely and only under very peculiar circumstances announced Himself, in so many words, to be the Messiahⁱ; at the same time that His actions appear to have been constantly intended to demonstrate it^k.

The reason for all this may perhaps be humbly divined to have been, (conformably to what has just been stated), a settled purpose of suffering at a particular time and place, and after the lapse of a certain period; which might have been frustrated by a premature acknowledgment, on His own part or that of His disciples, of His true character^l. At the same time we remark that,

ⁱ See p. 7, note.

^k John x, 24, 25; "Then came the Jews round about him, and said unto him, *How long dost thou make us to doubt? If thou be the Christ, tell us plainly.*

Jesus answered them, I told you, and ye believed not: *the works that I do in my Father's name, they bear witness of me.*"

Because the miracles referred to were characteristic of the Messiah. See pp. 23, 24.

^l Accordingly when, in the last year of His ministry, He had drawn from Peter's lips His confession that He was the Christ, we find Him strictly charging His disciples to keep their conviction, and His admission of its truth, a secret.

Matth. xvi, 20; "Then he charged His disciples that they should tell no man that he was Jesus the Christ."

while he preserved throughout the utmost simplicity of demeanour, He repeatedly made use of expressions which—duly weighed—implied His exalted nature, and unlimited power^m.

Proceeding with His History, we find Him, in the same oblique and typical manner which has been already noticed, to describe His burial and resurrection, (see p. 30.—Matth. xii, 40ⁿ);—His future suffering (Luke xii, 53^o;—and His approaching separation from His disciples); still using a language highly characteristic but oblique and figurative (Mark ii^p, 19, 20.—p. 35).

^m Luke v, 20, 21; “And when He saw their faith, He said unto him, Man, thy sins are forgiven thee.

And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? *Who can forgive sins, but God alone?*”

Luke vii, 48, 49; “And they that sat at meat with him began to say within themselves, Who is this *that forgiveth sins also?*”

(See p. 14). See also p. 17, and John v, 23; viii, 58, etc.

ⁿ “For as Jonas was three days and three nights in the whale’s belly: so shall the Son of man be three days and three nights in the heart of the earth.”

^o “But I have a baptism to be baptized with; and how am I straitened till it be accomplished!” (See p. 31, note).

^p “And Jesus said unto them, can the children of the bridechamber fast, while the bridegroom is with

Presently after, we find Him to have delivered to His more immediate disciples the first distinct announcement of the peculiar death He should die (by crucifixion); Matth. x, 38; "And he that taketh not his cross and followeth after me is not worthy of me."

See the observations offered in pp. 39, 40. In this place it is sufficient to remark that the prediction, no longer merely typical, of our Lord's suffering, was not even yet a *direct announcement* but a *figurative* intimation of what His disciples would have to undergo in conformity with their Master's sufferings: that as a prophecy it was purely incidental, though strictly literal; and delivered a year and some months before the event; the very *place* where it was uttered (in the territory of Herod), making the fulfilment of it seemingly impossible.

Not long after this, we find Him to have withdrawn Himself from the devotion of the multitude whom He had fed by a miracle, the reason being added by St. John, lest "they should *come and take him by force and make him a king*^a; which

them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."

^a (John vi, 15.) That is, lest they should openly proclaim Him the Messiah, and follow Him as a tem-

conduct he repeats on a subsequent occasion, after a repetition of the same miracle. (Matth. xv, 38, 39.)

Previously to this last event He had predicted, in express terms, an unexpected and peculiar circumstance attending His death, viz. the treachery of one of His chosen followers^r. A prediction frequently repeated by Him with a greater or less degree of clearness, but now first uttered, a twelvemonth before the event.

We find him probably to have absented Himself from a Passover (the third^s) on account of the enmity of the Jews of Jerusalem, (John vi, 4; vii, 1).

We have now arrived at a period subsequent to the *third* Passover, and consequently within less than a twelvemonth of the time when He suffered; and at this time, and in the place the most remote from the scene of his suffering,—in

poral prince; all their notions of the Messiah's kingdom being, as yet, of this sort. St. John wrote for the use of Gentiles, and therefore employed such terms as would be readily understood out of the limits of Palestine.

^r John vi, 70; "Have I not chosen you Twelve, and one of you is an *enemy* (or informer)?"—(as it ought to have been rendered.)

^s The *Third* mentioned in the Gospel history, on the supposition that the feast of John v, i, was a Passover: of which I confess it appears to me there is little doubt.

the farthest corner of Galilee, near Cæsarea Philippi, and in the territory of Herod, we find Him thus to have predicted the circumstances of His death: "From that time forth" (that is, after Peter had confessed him to be the Christ), "began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." (Matth. xvi, 21.)

— This was said to those who were in a more especial sense *His disciples*; the multitude at large being warned of the difficulties and dangers attending a profession of belief in Him in the same prophetic words which He had before addressed to His immediate followers^t; that *they should take up the cross; and so follow Him.* (Matth. xvi, 24; Mark viii, 34; Luke ix, 23; see p. 51.)

With respect to this great prophecy it is impossible not to remark:

I. That it preceded His death by nearly twelve months.

II. That the *place*, and *authors* of His death are particularised: his *rejection* also being added by Mark viii, 31; and Luke ix, 22.

^t The Twelve; for it was *to them* that He had addressed the first express prediction of the *manner* of His death. Compare Matth. x, 38, and x, i.

III. The prediction that His death should be caused by the Jewish Hierarchy is in apparent contradiction with the oblique prophecy which follows, that *He should be crucified*, for reasons detailed above (p. 52): which apparent contradiction before the event, enhances greatly the value of the prediction.

IV. That the prediction is made with much greater clearness, directness, and *particularity*, than any of the preceding; being no longer a figurative intimation but a direct announcement of what He should undergo; while the same oblique expressions predictive of His end which our Lord had before addressed only to His chosen followers, are now, in the same *incidental* manner, communicated to the multitude at large^u.

St. Matthew adds, 'that from this time forth our Lord began to show,' (that is distinctly to declare), the manner and circumstances of His death; preparing the minds of His disciples for what they least of all anticipated—the humiliation of the Messiah.

The same prediction of His violent death and resurrection, with the additional circumstance of His betrayal^x; is repeated by Him while yet in Galilee; His disciples though deeply grieved, being as yet unable to comprehend in its full ex-

^u See page 50, note.

^x Matth. xvii, 22, 23. Mark ix, 30, 31, 32.

tent an event so shocking to their preconceived notions.

He goes up to Jerusalem to a feast (that of Tabernacles), and from this time to the night preceding His death (a period of about five months) we meet with a continued stream, as it were, of predictions bearing on that event, continually increasing in distinctness and particularity, combined with a course of conduct perfectly in unison with the Divine plan it has been our object to trace: every danger which could have interfered with the end proposed being avoided, at the same time that no submission is made to the prejudices or passions of His enemies; nothing derogated from His own exalted pretensions, (though these are advanced with a cautious wisdom); and finally the last peril encountered at the very time and place to which His predictions had referred.

For the particulars I must appeal to the foregoing statement, and be content to mention here only a few of the leading circumstances.

We find that He again visited Jerusalem, at the feast of the Dedication; having distinctly announced, when setting out upon this journey, that He should suffer death *at Jerusalem* (Luke xiii, 33, p. 70); and having warned the multitude which followed Him, of the dangers to which *they* would be exposed, by repeating those memorable words so often used by Him, which described *incidentally* the manner of His future death. (p. 71.)

In consequence of the danger which He had incurred and avoided, of being stoned by the enraged multitude of the Jews of Jerusalem, he *retires* into the unfrequented neighbourhood of Jericho; and only quits it in consequence of the death of one for whom He had a strong regard.

Presently, His reputation having been augmented, (as we are told), by the astonishing miracle of restoring this man to life, the Jewish Hierarchy come to a deliberate resolution to procure His own death; and, in consequence, we are told that 'He walked no more openly among the Jews' (of Jerusalem); but retired to the town of Ephraim.

When the feast of the Passover approached, we find Him, for the last time, to have returned to Jerusalem to attend it; exciting the natural amazement of His disciples, that He should again lead them to a place where He had so many formidable enemies. He takes aside the Twelve, and to them distinctly repeats:

"That he should be *betrayed* to the High Priests, condemned by them to death, *handed over* to the power of the *Gentiles*; (the Romans); to be *mocked* and *spit* upon by them; *scourged* and *crucified*: adding that on the third day he should rise again." See Matth. xx, 17, sqq.; Mark x, 32, sqq.; Luke xviii, 31, sqq. See p. 77.

7 Lazarus.

He enters Jerusalem amid the acclamations of a multitude (composed in a great measure of men from the provinces of Palestine), who clearly recognised Him as the Christ; and when called upon by His disciples to check their exclamations, as being blasphemous, He refuses to do so, and even justifies them by a very remarkable expression. (p. 82.)

In the evening we find that He retired for *security* to the adjoining town of Bethany (p. 84): which appears to have been His practice up to the evening before His death. (p. 88.)

I am obliged to pass over many declarations of His approaching death made by Him at this time, but I cannot omit one which defined to His disciples² (together with the manner of His death and His betrayal), the very day on which it should take place: see Matth. xxvi, 2^a.

It may be added, that the strength of these predictions is greatly increased by the circumstance of their being generally *incidental*: a strong instance of which is afforded by His answer to those who rebuked the woman who had anointed His feet on the evening of the very day on which

² That is, His immediate disciples—the Apostles, as appears to be shown by many circumstances, in the two preceding chapters.

^a “Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.”

the above prediction was given, and the last evening He spent at Bethany, "*She did it for my burial.*"

This great stream of prophecy terminates in the predictions made by Him during the Last Supper, which described his *betrayal*, and the *perpetrator* of it, His all but immediate *departure*, and *sacrifice*. At the same time He gave to His followers His *parting commandment*, and forewarned them of their approaching *dispersion* and *desertion* of Him: adding that one of them should *deny* Him: He assured them that he should *rise* again, but that, "yet a little while, and the *world* should *see Him no more.*" He declares His mission to have been brought to its accomplishment^b, and bestows on His afflicted and yet faithful followers His solemn benediction and farewell (see p. 91, sqq.).

According to His custom, He then goes out: But whither?—To the place to which He habitually resorted^c: a solitary spot, known as the place of His resort to the traitor who had already left the room to execute his purpose, of which our

^b John xvii, 4; Luke xxii, 37.

^c John xviii, 2; "And Judas also which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples."

On the present occasion, of those disciples our Lord took with Him only three.

Lord shows Himself to have been fully aware (p. 95, note); and to this unfrequented place He goes accompanied by only three of His disciples, who were His constant attendants. And here, His actions and His words alike evince His anticipation of all that presently happened:—He calls upon His followers (when the traitor was now at hand), to *rise and be going*; and, when the armed band arrives, He goes forward and meets it (p. 97); permitting no violence on the part of those with Him.

When led before the High Priest He does not even reply to the calumnious accusations urged against Him, until solemnly adjured by the High Priest himself, to answer whether he were the Christ, the Son of God. He then unequivocally declares Himself to be that exalted Personage. His conduct before Pilate and Herod is exactly in accordance with what it had been before the High Priest;—He suffers the painful death He had so long predicted, and expires with the memorable expression—*That all had been fulfilled.*

I should deem myself to detract from the Divine evidence of such a life and death if I dared to add a word of comment.

It may be feebly answered, that a virtuous man—a philosopher—(a Plato for instance, or a Socrates)—may be supposed capable of advancing

to encounter death, and such a death, with a long previous conviction of its certainty, and a determination to endure it. For argument's sake (and only for the sake of argument) we may admit this to be possible *without making our philosopher an enthusiast*:—such as those who have often devoted themselves to voluntary death, from motives of superstitious hope or fear. What then?—He could not have *predicted the manner* of his death:—still less have predicted it long before—in a region remote from the scene of His suffering—when there was no apparent probability of His suffering any judicial death at all, and when, from a peculiar combination of circumstances, the death predicted appeared to stand in contradiction with the authors of it predicted also:—a Roman punishment proceeding from the Jewish Hierarchy. He could not have foretold the very place, and time, nay the day of his death; as well as the manner of it, its authors and abettors; even if, with this clear knowledge announced so long before, he could have calmly advanced to meet it, to seal by the life and the death of a God the lie of an impostor—the fanaticism of a madman—or the dreams of a philosopher!

Another reply may be imagined: “But what evidence can you allege to assure us that these predictions were actually delivered, as recorded in the Evangelists?”—What possible purpose could be served by their fabrication? Were

they inserted that a nameless individual in the nineteenth century might, for the first time, make use of them as an argument for the truth of those events of which they who recorded them entertained no doubt^d? But in fact it would be impossible to get rid of these predictions without abrogating all credit which can attach to any record whatever. A few reasons out of many may suffice—1st. The predictions are multiplied beyond any thing a reader, whose attention has not been turned to the subject, can conceive; occurring in every possible variety of form and occurring almost equally in every one of the four Evangelists. 2dly. No importance appears ever to be attached to them by the historians, as likely to give credibility to their narrative:—but to all appearance, they are set down simply because they were so delivered. 3dly. They are, for the most part, *incidental*, and in this respect coincide perfectly with the characteristic manner of speech peculiar to our Lord. 4thly. They do not stand alone, but are mixed up with many antecedent and succeeding particulars; several of them of a sort the least likely to have been gratuitously imagined^e. 5thly. They

^d It may be added: And of which their very enemies admitted to be true all those facts, the truth of which we consider to be equivalent to a demonstration of the Religion;—the miracles, that is of our Lord.

^e For instance, what more unlikely than that the Evangelists should have *invented* the accounts of the

could not have been recorded, as they have been, by all the four Evangelists, without the imputation of a common design and purpose, if not a concerted combination and plan: yet it very frequently occurs that the *prophetic words* are omitted by one or two of the witnesses, who give all the circumstances which led to their utterance, or were consequent upon it^f. 6thly. These predictions appear to have formed part of a plan (if I may be permitted so to speak), which our Lord systematically pursued, both in His actions and His words, from the commencement of His ministry to the evening before His death. With this plan or purpose, which His actions indicate; His prophetic declarations of

disputes among our Lord's disciples "Which should be the greatest?" which so repeatedly followed His declaration that He should be removed from them? Or that they should have stated gratuitously that His followers understood none of these things. See the remarks offered pp. 54, 55.

^f Compare the observations made p. 76, (note): where a strong instance of this is given. See also the remarks pp. 90, 91. Compare also Luke xi, 30, "For as Jonas was a sign unto the Ninevites," etc. with Matth. xii, 40. A remark on this head has been offered, p. 53, (note). Compare also Matth. xviii, 1, sqq., (where the dispute among the disciples is not expressly mentioned) with the corresponding passages: Mark ix, 33. Luke ix, 46.

His approaching end are indissolubly bound up.

Such a plan or purpose it has been my humble and devout endeavour to trace in some of its details. We have seen how systematically He pursued and gradually unveiled to those around Him His unexampled design: revealing it at first to individuals,—then to His immediate and chosen followers,—then to the multitude of His disciples (but to these only by figurative expressions): at first making known the great and all-important particular of His future death, the manner of it, and the ultimate cause of it (the Redemption of mankind):—then describing its authors and perpetrators, and at last defining the most minute particulars—the place^s—the time and the day^h. These particulars were at first implied by remote but always characteristic expressions: then by others yet more plain, but still figurative: lastly by direct and literal announcements.

We find that His Divine Conduct corresponded perfectly with this course of Prophecy: we find Him to have avoided *proclaiming* Himself, or suffering Himself to be proclaimed as that Great Personage whom He at last openly confessed Himself to be, and with which confession all his words and actions minutely but not ostentatiously agreed:

^s Matth. xvi, 21. Luke xiii, 32, sqq.

^h Matth. xxvi, 2.

[As I have felt myself compelled to use, in the preceding Essay, a coldness of language which little expressed the depth of my conviction, I may perhaps be pardoned for subjoining the following lines.]

Eternal—Blest—All-glorious Name!
Whom but to name in me were sin;
But that on earth Thy mercy came,
To save us, our drear dungeon in:

While reverently I trace the page
Thy life divine that shows,
How poor appears all earthly weal,
Compared with *Thy woes!*

O let my *heart* the lesson feel
And not my *mind* alone:
Not only thus to show Thy Truth;
But in *my life* to own.

THE END.

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